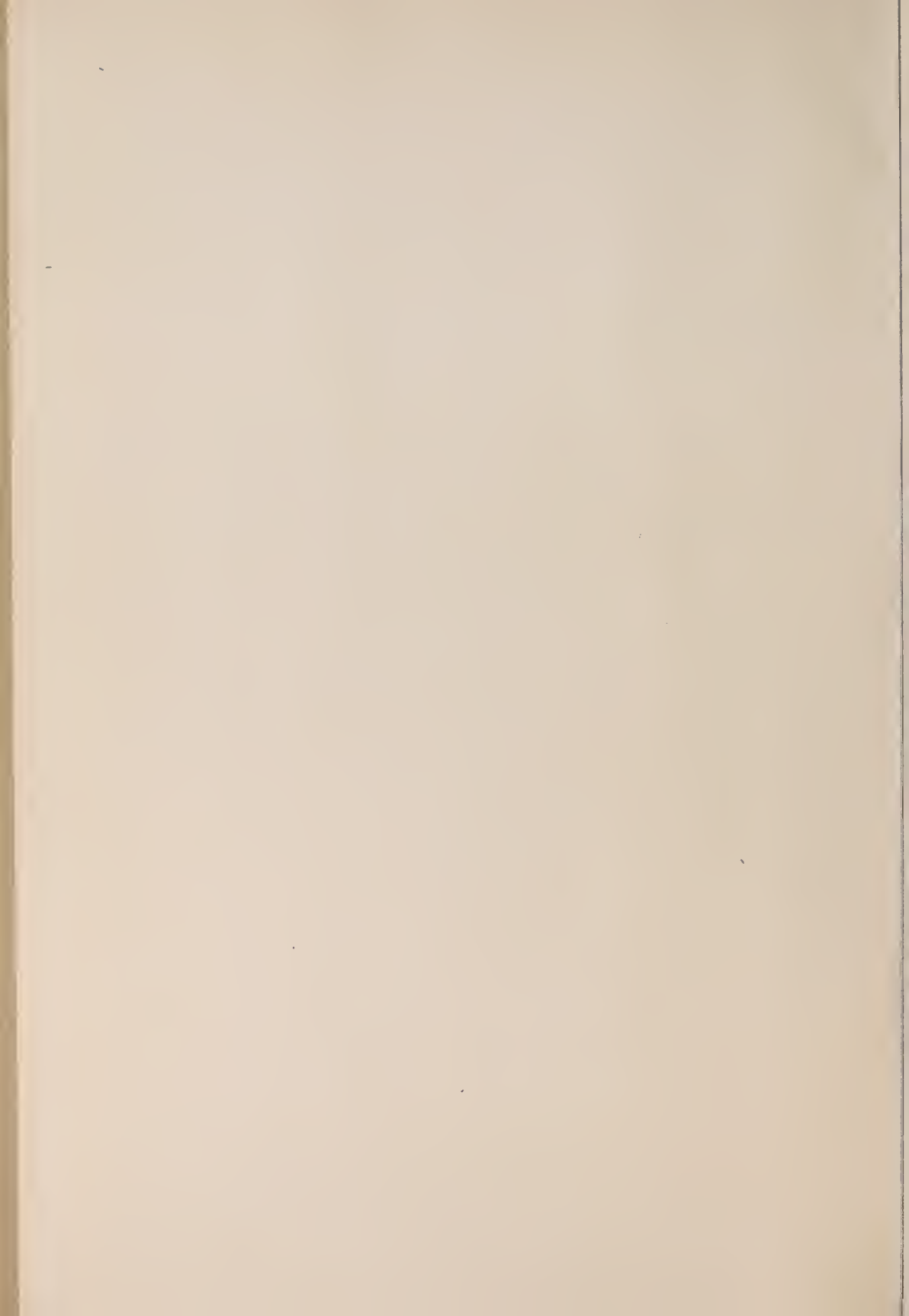




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The Missionary survey





Presbyterian surveys

THE MISSIONARY SURVEY



JANUARY, 1920.



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MISSIONS

CHRISTIAN
EDUCATION
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RELIEF



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AT HOME AND ABROAD

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We are receiving many letters of appreciation which indicate that there is a growing interest in all the interests with which the Survey is connected. Here is a letter which was very much appreciated. We wish there was sufficient space to publish them all.

Dear Missionary Survey:

For some time I have been wanting to write you what a great good the Missionary Survey has done for me. Every number is a spiritual uplift. I have been a student of the Survey nearly five years, have just received my December number and am reading it through, and was moved to stop and write you a line of appreciation.

It is my heart's desire that more of the women in our Norwood Church will learn to love our magazine. Oh, I feel so much the need of more missionary spirit in our little town, for the highest honor that God can put upon any one of His creatures is to use her for His own glory.

Yours sincerely,

Mamie L. Blalock.

THE HONOR ROLL

Those churches placed on the Honor Roll the past month, because of having secured an average of one subscription or better to every five communicants, are as follows: Hartselle, S. C.; Sutton, W. Va.; Lillington, N. C.; Richwood, W. Va.; Craddock, Va., Woodland, Ga., Madill, Okla., First Presbyterian Church, Freeport, Tex.



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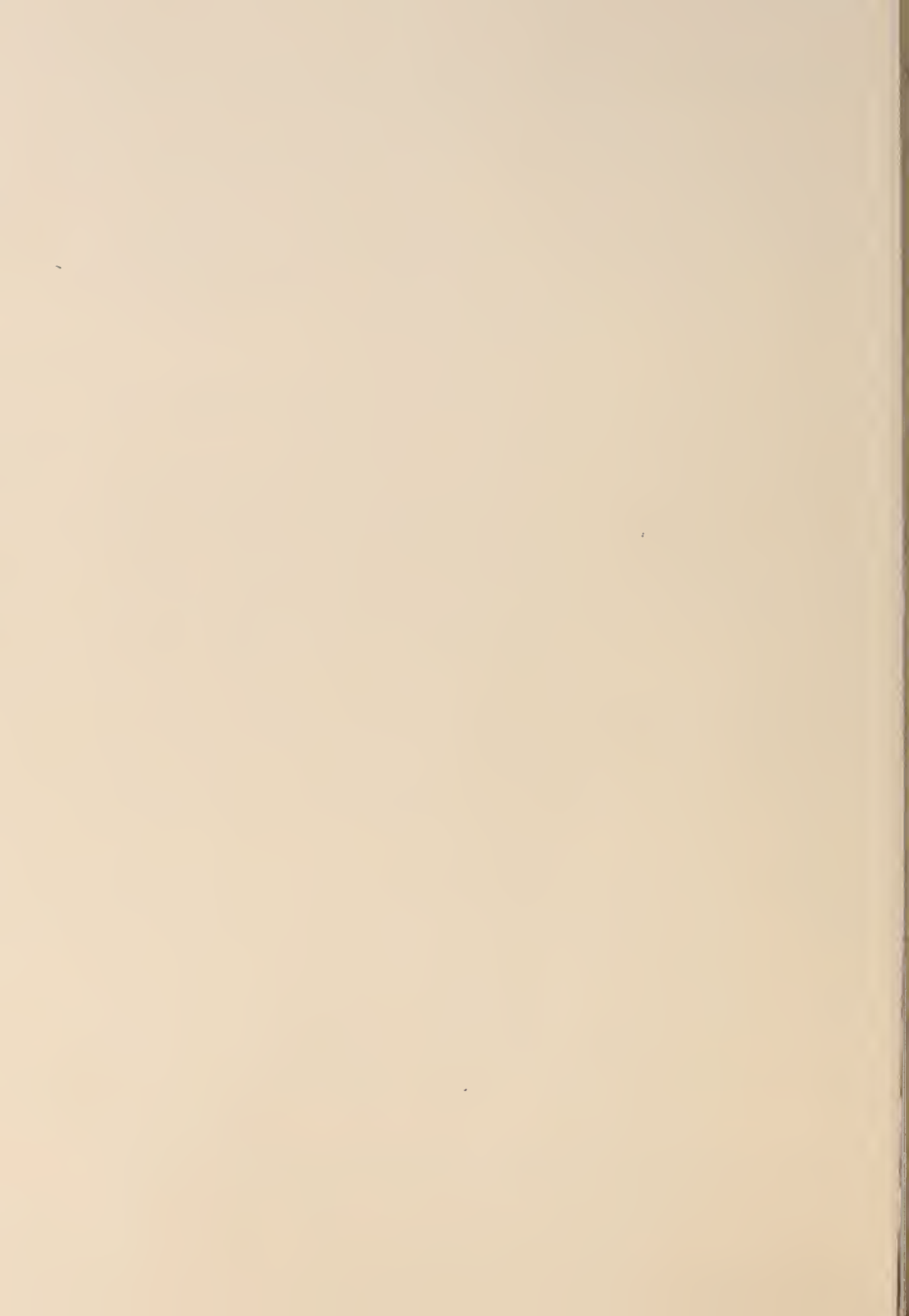
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FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—MID-CHINA.

I HAVE asked one of our furloughed missionaries from China to prepare for this number of THE SURVEY such a presentation of the situation in the Mid-China Mission as he thinks will be most helpful for our society workers and mission study classes in handling their January topic. We offer here a few observations on the general situation in China as a whole:

The burning question in this connection just now is, of course, the relations between China and Japan, and incidentally between China and the United States, as affected by the action of the Versailles conference on Shantung.

We do not propose to discuss this question from its political viewpoint, as it is being discussed in our National Legislature in a way, it seems to us, the reverse of creditable to that body. We would only say in general that we feel perfectly sure that our representatives at the Peace Conference dealt with this question according to their honest and conscientious convictions, both of what was right in the abstract and of what was best for China in the long run. It has been made clear that none of them approve in the abstract of awarding the lapsed German rights in Shantung to Japan even temporarily. They were unable, however, to persuade the conference as a whole to accept their point of view in the matter, and they did what they believed would be most likely to result in the ultimate restoration of China's stolen territory and in the condition of world peace for the immediate present, which is the only condition in which any good can come to China or any other nation from the settlement that is made.

We wish, however, to make a suggestion in this connection which might possibly meet the eye of some influential person in Japan. For some time the militaristic party in Japan which has been in control of her foreign policy, has been making "demands" for concessions and special privileges in

China, to which China has only acceded under the threat of compulsion.

The result of this policy can only be to make enemies of these neighbors of hers, who are now unprepared to resist her demands, but who cannot always be expected to remain so. Some day they will get what Japan anticipated them in getting—western education and mastery of the material forces that make nations strong. Then if Japan is still their hated enemy, what will they do to Japan?

Even now they have weapons which they know how to use with great effect, capable of doing irreparable injury to Japan in her commercial interests, which are now matters of supreme importance in her future development. This was illustrated in the famous "Student Strike," which was undertaken in protest against the action of certain Chinese officials who were accused of having played the traitor in connection with that matter, and which succeeded in effecting the displacement of those officials, and which resulted in the assassination of one of them. The strike was also accompanied by a boycott that proved a very serious matter while it lasted, and which can be repeated at any time with results disastrous to Japanese interest, not only in China but in the homeland as well.

Let us suppose, however, that Japan should now come forward and do a great and magnanimous thing. Suppose she should immediately renounce and restore to China the leased territory and all the other privileges, concessions, and so-called "rights" formerly possessed by Germany in Shantung. Such renunciation would not only be magnanimous but eminently wise. It would silence vicious tongues, and discomfit enemies, and make new friends everywhere. It would relieve China from the fear of dismemberment and subjugation and cause her to welcome the help of Japan in her industrial and commercial development.

Japan's special interest in China has been acknowledged by this country in the Ishi-Lansing agreement, but she cannot hope to carry on a large and profitable trade with an unfriendly people.

By adopting this suggestion Japan would be doing a splendid thing, politically and economically, as well as morally, and would be making a mighty stroke for her own future peace and well-being, as well as for the peace of the world.

A YEAR OF WORK IN THE MID-CHINA MISSION.

REV. P. FRANK PRICE, D. D.

As for years past, there is political unrest throughout China. A friend writes—"Poor old China is struggling along while Japan seems to have a ring in her nose, leading her as she will. They cry, 'Peace, peace,' between North and South, but there is no peace. It is said by those who claim to know, that Japan is keeping the two sections at variance by a liberal use of money on both sides. We can do nothing better for China, or for the world than to be witnessing for Him who alone can set all things right."

And the door is wide open for Christian witness-bearing.

Persistent continuance in well-doing seems to have marked the work of the Mid-China Mission during the past year. The Mission carries three hospitals, four high schools, two for boys and two for girls, besides many day schools, and takes part in the work of six union institutions, all this being in addition to its large evangelistic work. Among the outstanding features of the year a few may be of general interest.

First. *The shortage of workers.* The harvest was never so plenteous; the laborers never so few. The time spent in Mission Meeting in trying to locate missionaries so as to fill gaps showed this. As another friend expresses it, "Altogether about two days' time of some thirty missionaries, or a total of 60 missionary days, was spent in trying to place our fellow-missionaries where they were most needed. Nothing could more vividly evidence the utter inadequacy of our force for its task. We are just the opposite of going to Jerusalem." Mr and Mrs. Hopkins were taken from a needed field at Kashing and sent to Chinkiang to fill the vacancy made in the high school by Mr. and Mrs. Richardson's transfer to the Seminary at Nanking. After consideration and reconsideration Mr. and Mrs. Allison were taken from the high school at Kiangyin (leaving it headless)

There are many signs that those whose eyes are not blinded by the intellectual myopia which militarism always causes are assuming the leadership in Japan, and we earnestly hope that they will come to see things of this kind in their true light and adopt a policy that will be for the mutual benefit of China and Japan, as well as for the benefit of the world at large.

and transferred to what under the circumstances was deemed a needier sphere in Hangchow College. Miss Lois Young, with other stations calling her, and Soochow wishing to hold her, was transferred to Hsuehoufu, and a work made vacant by the sad death of Mrs. Mary Thompson Stevens. After all the shifts there are empty places. There are not enough to go around. "And, alas, for those to whom the call comes. The donkey who hesitated between two stacks of hay was not in with them, for while he was torn in two by his own desires, they are torn by the pulling and holding of their own fellow-missionaries besides."

2. *Large plans for evangelism.* A careful survey is being made of the field, with the object in view of efficiently proclaiming the gospel throughout our territory. And they are calling for forty well-equipped Chinese evangelists. This is a challenge to prayer and consecration.

3. *The larger part being assumed by the Chinese in Church affairs.* The Missions and the Presbyteries (The Mid-China Mission territory covers a part of two Presbyteries) are consulting about many matters including a larger control on the part of the Presbytery of the men employed by the Mission in evangelistic work and of the payment of their stipends through the Presbytery. Many delicate questions, and possible occasions for friction arise in relations of this sort. There is a certain critical stage in inter-racial relationship that must be passed, but with forbearance on both sides and a common desire for the progress of the Kingdom there may be a multiplication of instead of a hindrance to the work.

4. *Another item of interest is the large number of students in the Theological Seminary at Nanking.* Forty new men of all denominations are registered. There are an inadequate number from each Mission, however, including ours. The dormitories are crowded. And the force of teachers was never so short.

The Woman's Bible Training School at

Nanking made a most excellent report. They are doing a piece of work that is of high grade, intellectually and spiritually. No great in-gathering is reported. There

has been much intelligent activity, never more perhaps than now. And certainly never more than now was there a need of an out-pouring of the Spirit from on high.

CHINA AND JAPAN.

PERHAPS the most masterly discussion of the international relations of China yet published is contained in the work—"China—An Interpretation," by the late Bishop J. W. Bashford. In the sixteenth chapter of this book he discusses the relations of China and Japan, concerning which he makes this statement: "Japan must either conquer and govern the Chinese, or else she must treat China as one neighbor should treat another, and thus win her friendship, her trade, and in time of need, her support."

He then proceeds to demonstrate that the only wise and safe course for Japan is to pursue the latter of these courses. He answers very thoroughly the contention that the political control of China by Japan, giving freedom of colonization as well as control of industrial development, is necessary for Japan's own growth and development. He shows by reference to unimpeachable authorities that there is ample unused territory in Japan itself and in her present island dependencies to provide for the maintenance, under a proper and intelligent modern management, of at least double Japan's present population. The main consideration in this regard, however, is that Japan, in case she does not cripple her resources and divert the energies of her men in military operations, has a prospect of becoming the industrial and commercial leader of the Far East, as Great Britain has been of the Atlantic basin, and in this way providing for the maintenance of an increased population within her own borders.

He also shows that Japan is now in no financial condition for the heavy military expenditure which her political control of China would demand. She has all that she can handle in that respect to take care of her present enterprises in Korea and in Formosa. The adoption of a military policy such as would be necessary to maintain the over-lordship of China would involve a tax rate that would impoverish the Japanese beyond the point of endurance.

HOPEFUL SIGNS IN KOREA.

SEVERAL letters from missionaries in Korea have seemed to indicate that matters are assuming a much more satisfactory shape with reference to the general condition of the people under the Japanese rule. We publish in this number

Again, the career of militarism demanded by the attempt to control China politically would result ultimately in the downfall of Japanese civilization. On this point Bishop Bashford calls attention to the axiom laid down by Lord Bacon, namely: "Any nation which gives itself definitely to war may become for the time being a great military power, but in so doing destroys the foundation of a permanent existence." In proof of this he cites the histories of Greece under Alexander, of Rome under the colonizing emperors, of Spain in her period of conquest and of France under Louis XIV and under Napoleon. "This," says Bishop Bashford, "is because the permanent maintenance of armies not only drains the financial resources of a nation, but decimates the nation's manhood. We do well to remember that a greater than Bacon has said, 'They that take the sword shall perish by the sword.'"

He also calls attention to the treaties between Japan and other nations, which would render impossible the carrying out of an aggressive military policy in China. The Western nations are committed to the "open door" policy, and they will certainly not sit idly by and see this policy negated by any attempt on the part of Japan to establish her supremacy in China, with the possibility of closing the open door in the face of the Western nations.

We would commend this great book of Bishop Bashford's and especially the sixteenth chapter of the book, to those who wish to have a clear and comprehensive idea of the real situation as between China and Japan as regards their present and future relations. We would also commend this chapter to any intelligent Japanese who are able to read English, as containing matter which it would be in every way desirable to have brought to the attention of those who are now in control of Japan's foreign policy, and who would be able to guide her in the right direction at this critical time in her history.

an article from *The Japanese Advertiser* of October 1st, describing a reception held for the missionaries at Seoul, at the eighth annual meeting of the Federal Council of Protestant Missions in Korea, giving two addresses by Japanese officials, either of

which, under the old regime, would most certainly have gotten the speakers into serious trouble. It certainly indicates a new era in the matter of freedom of speech, that Mr. Yamagata was able with impunity to make the remarks he made in regard to the regime of the former government. One of our missionaries informed us that there is much less unrest in the country than there was a few weeks ago, and that everything seems to be quieting down to a normal condition. Local officials in South Chulla Province, including the Governor of the Province, have been relieved from duty and replaced with new men. Evidently

there is a new broom in operation, and we shall wait with anxious interest to see how clean the new broom will sweep.

These changes are a striking illustration of the power of what we may call world public opinion in influencing governmental policies in Japan. It was this that finally brought about the solution of the famous "Conspiracy" case of some years ago, and it is gratifying to be assured that it will in the course of time bring relief to the Korean people from the fearful sufferings they have endured under the military government which is now being, in a measure, replaced by civil government.

WORK OF THE CHINA MEDICAL BOARD.

AT the close of the war one year ago the China Medical Board began the work of construction of the Peking Medical University buildings, which, according to present plans, are to be fifteen in number, and to cost many millions of dollars. The expenditures on this work during the year were about \$1,735,000.

A faculty of thirty-four members is under appointment, elected from the best available men without regard to cost, and most of whom have taken special courses of preparatory study at the expense of the board.

A similar institution is to be erected at Shanghai, but on account of the present

rate of exchange and the abnormal cost of labor and materials a beginning will not be made for the next two or three years.

In addition to the expenditures mentioned above, the board has contributed about \$235,000 during 1918 to missionary hospitals and medical schools, and in the support of scholarships in medical schools in this country for medical missionaries and nurses.

If this is not philanthropy on a big scale, we would not know where to find it. Also, considering the awful needs of China for medical relief, we believe it to be good religion.

NANKING SEMINARY.

WE would call special attention to the report of the faculty of Nanking Theological Seminary, and to the tribute paid to our two representatives, Dr. Stuart and Dr. Price. This institution is a shining example of successful interdenominational co-operative work in theological education, its success, however, being due to the fact that so far only men of sound views, broad outlook and Catholic spirit have found a place on the teaching staff. The minutes of the field board of managers

accompanying the report show the very great care that is taken in selecting members of the faculty.

The missions co-operating in the school are the Central China Presbyterian (North), the Mid-China Presbyterian (South), the Foreign Christian, the Methodist Episcopal (North) and the Methodist Episcopal (South). No one is eligible to election as professor to whose election any two of these missions objects.

ATHLETICS IN OUR MEXICAN SCHOOLS.

WE have always been believers in college athletics, believing that they afford a good school for the development of self-control, courage and a generally robust manhood. There is a special need for the development of these qualities in the young manhood of Mexico as the foundation for the type of Christian character that is needed to deal with the problems of the Church in that country. We are glad therefore to learn through Professor Morrow that athletic interests are receiving attention in our Mexican schools. In a recent letter Professor Morrow writes on this topic as follows:

"The fourth interscholastic track meet ever held in Mexico, was held here yesterday and Friday. Thirteen schools and colleges entered, including the National Schools of Jurisprudence, of Medicine and of Engineering, the National Preparatory School, several private schools, commercial schools, the National School of Fine Arts, Union Theological Seminary, and our school. We won second place in number of points, the National School of Medicine being the only one ahead of us. We get a silver challenge cup for taking second place in the meet, and another for taking the 1,500 relay race. We also won first

place in the 400-meter race, lowering Mexico's record by more than a second, and first place in the broad jump. It was fine to see the interest, enthusiasm and school spirit shown. There were probably three thousand people out to see the contests. I believe it will mean a lot to the

Mexican youth to get a good, wholesome interest developed in track athletics.

"A few days ago I saw an athletic drill in the National Preparatory School in which 350 boys took part, under the direction of the athletic director of the Y. M. C. A. It was a very beautiful drill and well executed."

LETTER OF DR. JOHN R. MOTT TO DR. O. E. BROWN.

Dear Dr. Brown:

I AM greatly surprised to learn that, notwithstanding my previous statements on three important subjects—my attitude, belief and practices are still misunderstood. I request, therefore, you give the widest publicity to the following statement:

"First, today as always, I believe in the providential character and mission of our evangelical Christian denominations. I have never been identified with or countenanced any organization or movement which stands for breaking down denominations. On the contrary, I have devoted most of my thought and strength for over thirty years in working to raise up leaders for the different denominations in their work at home and abroad, and in other ways to strengthen the hands of these denominations. I believe in co-operation and in the unity for which Christ prayed; but this does not imply any weakening of denominational integrity, loyalty and efficiency. I have not worked in the dark. My public utterances in all parts of the world during all these years, largely on denominational platforms and in the councils of trusted denominational leaders, ought to make such misunderstanding impossible.

"Secondly, regarding camp pastors, let me say that as a member of the committee of six I opposed the proposed action regarding their withdrawal from the camps. The minutes of the committee and testimony of my colleagues corroborate this statement. When I learned that I was being quoted to the contrary, and this apparently with the knowledge of the war department, I

called and entered protest in person to the war department and was exonerated. Not only have I not opposed camp pastors, but, on the contrary, I have always instructed our Young Men's Christian Association workers to give full support to all properly accredited camp pastors.

"Thirdly, regarding the charges that the association minimized the religious side of its work, especially overseas, I would state that our purpose, policy and effort were to secure the exact opposite result. Notwithstanding the shortcomings and weaknesses in this work owing to inadequate leadership and other handicaps, this most vital part of the program became increasingly prominent and effective. A larger number of pastors were sent overseas than of any other profession, not excepting association secretaries.

"These pastors numbered over 1,400. They had a leading part in the control of the entire movement. They produced results of which we are proud. The charge that we did not devote relatively sufficient money to religious work is absolutely false and misleading, because this charge does not take into account some of the principal items, namely, those dealing with the large number of personnel engaged in this religious work. It is highly significant that the most severe criticism regarding Y. M. C. A. war work overseas has come from writers, speakers and others who charge that our work was too religious, and in particular too much in the hands of evangelical denominational leaders.

(Signed) "JOHN R. MOTT."

THE KIANGSU-CHEKIANG SUMMER CONFERENCE.

REV. LACY L. LITTLE.

FOR several years, a summer conference for the Chinese has been held on the beautiful grounds of Hangchow Christian College.

Last year, a summer conference which for a number of years had been conducted

by the Methodist Mission, at Soochow University, widened its bounds so as to include representatives of other denominations. As a result, nearly six hundred delegates, including the leaders, came together for ten days of delightful fellowship.

At the close of last year's Soochow Conference, it was proposed that the Hangchow and Soochow conferences be combined and the 1919 meeting be held at Soochow University. This was approved of by Mr. Blackstone, who had given very substantial aid to both conferences in 1918. After considerable discussion, the union of the two was agreed upon and a representative committee was appointed to make the necessary arrangements.

From July 8 to July 17, 1919, the Kiangsu-Chekiang Summer Conference, consisting of about 350 evangelistic and Sunday-school workers, representing a number of the leading denominations at work in this section of China, united in Bible study and conference, in the handsome and commodious buildings of Soochow University.

The day's work began with free-hand exercises, on the campus, at 6:15. This was followed by the morning watch, for one-half hour. After breakfast, a union devotional service was conducted in the university chapel. The conference then divided into two sections, for the morning's work, coming together again for a union meeting, from 10:30 to 11:30. At this hour, men of outstanding ability discussed various phases of evangelistic and Sunday-school endeavor. Conspicuous among these speakers were the Chinese Bishop of the Anglican church, the Right Rev. T. S. Sing, who spoke on methods of pastoral work, and Rev. Harry Blackstone, who gave two stirring addresses on dealing with the individual.

The afternoon was devoted to rest and recreation until 5:30, when a union devotional service was held in a large tent erected on the grass sward of the college campus. After supper, the whole conference again assembled in the tent, to enjoy an address from some popular speaker, or for social entertainment. On several oc-

casions, for a special reason, this meeting was held at 4:30 in the afternoon.

One of the marked features of the conference was the extent to which the leading men of the Chinese ministry came to the front and the creditable way in which they conducted classes and took part in the discussions. It was gratifying, too, to observe the loyalty to the word of God that characterized these men and to hear their strong protest against any teaching that seemed to discredit the integrity or inspiration of the Scriptures.

Plans for a union conference on a wider scale are already on foot for 1920. Ten of the leading denominations in this section of China are to be urged to appoint representatives on a central committee which is to meet, in December, and make arrangements for the conference of the coming year.

What are some of the benefits to be derived from such conferences?

1. A fuller acquaintance with the Word of God.
2. A wider outlook, resulting from a comparison of views.
3. A promotion of the spirit of fellowship.
4. An increasing emphasis on the unity of believers.
5. The stimulus that comes from the meeting of many souls with a common purpose.
6. The devising of new and better methods for the hastening of the coming of the King.

The conference for evangelists and Sunday school workers was followed by one for primary school teachers, under the same management with the former. The writer did not have the opportunity to attend this later conference. He has been informed, however, that there was an attendance of about 170 teachers. No doubt, much good was accomplished.

CHOLERA AT HSUCHOUFU.

REV. F. A. BROWN.

Dear Dr. Smith:

YOU know a Chinese inn all right, but you have not seen it in its pristine beauty until you visit it on an August day when it is crowded with cholera patients with plenty of flies everywhere.

That has been our experience these hot summer days. The city is enduring its first attack of this dreaded disease within the past fifteen years. The city officials tried to open two dispensaries, which I visited as soon as I returned from mission meeting, Mrs. Brown being here alone. Of

course with no foreign doctor present they were not making much headway—in fact, when Dr. MacFadyen arrived, he said that these so-called dispensaries in the inns were doing more harm than good by spreading the disease. Food shops adjoining the dispensary had their food all exposed to flies. I counted a dozen flies on one piece of bread at a shop right at the door of the dispensary, which, of course, has mud floors and no screens. People continued to patronize the inn as usual, with the danger of spreading the disease throughout the

country. In fact, we hear it is very violent in that section of the country you visited—the church at Yuan Gia Wa. It is the genuine Asiatic cholera. People entirely well in the morning die before night. But as far as we can judge the number of deaths are not numerous, though, of course no statistics are kept. The doctors think that with the cooler weather and rains that we now have the epidemic will soon pass away.

It was a great relief to move into this foreign house of the Armstrongs, which we did as soon as they left. The house is well screened and there is not a fly in it. But the Lancasters are moving today down

into our former Chinese house, which can never be made as sanitary as a foreign house. I hate to see them down there during this epidemic. I do hope that some giver will soon come across with the money to build Mr. Lancaster's new home.

We had a great mission meeting, the finest I ever attended. We just managed to put over the proposition for a general secretary, though no one has yet been selected to fill the position.

This is a great new month for us each year—it marks the beginning of a new year's work. We are expecting great things here at Hsuchoufu.

REPORT OF THE FACULTY OF THE NANKING THEOLOGICAL SEMINARY, MARCH 23, 1919.

To the Board of Managers:

Dear Brethren:

WE herewith present a brief report of a most eventful year in the history of this institution. Our testimony must be borne to the abiding sense of the increasingly important contribution this school may make to the growth of the kingdom in China. It is clear that God's hand has been in the organization and growth of this seminary to the end that Chinese workers might be trained for the new and insistent tasks which the Church now faces. We gratefully acknowledge God's presence and guidance during the past year.

THE WORK OF THE YEAR.

Every member of the faculty with one exception has been at his task for the entire year. All the courses have been offered; spiritual activities have been emphasized; practical work has been organized and performed by every student. The library has been open every day for at least half a day and there is being developed, we believe, a keener taste for reading and study. About one hundred books in English have been added, while steps are being taken to add to the number of Chinese books.

The attendance for the year has been one hundred and six. Of this number, four have been in the graduate course, sixty-one in the seminary course, and forty-three in the Bible training department. These men represent sixteen denominations. They are from eleven provinces, while two Koreans are among the number. At the end of the year, twelve men were graduated from the Bible Training School. There are in the Senior Class which will be graduated in

June, fifteen men. Thus twenty-seven men will this year have gone from our halls into the active work of the ministry.

As the result of several years of planning, the department for college graduates has become a fact. The Board of Trustees has approved this new venture and their approval carries with it the consent of at least three of the mission boards concerned. There are four men in the first class. This may seem a small number; it is rather a prophecy of a higher standard for the Christian ministry. This is a beginning which is certain to lead to much greater things. It looks forward to the day when in China, as in other lands, the ministry will be held in honor—a day when many of the most highly-trained men will hear the call to preach the good news of salvation. It is, in our judgment, of the highest importance that this board give careful attention to the needs of this department. The original plans contemplated the eventual strengthening of our faculty. With the coming of a second class this autumn, that necessity will be upon us. Plans should be perfected, as fully as may be, at this meeting of the board, to call two additional professors. That must, of course, carry with it plans for securing the sums needed for salaries.

The seminary department shows the greatest growth. There are now sixty-one men in this department—an increase of seven over the highest previous record. There are indications that a still larger increase may be expected. The Amoy Union Seminary has been discontinued. The Changsha Union Seminary no longer offers a course to men of this grade. From each of these centers, students are already matriculated in this school. From several other quarters, inquiries and information

have come indicating that a very large constituency looks to this school to train its workers.

Plans have, as you know, been under consideration, looking towards extending the work of the Bible School Department. This board of managers has approved the housing of this department in a separate plant. The Stewart Fund has made an appropriation with which land has been secured. It is proposed to at once erect buildings which will, we expect, be ready for occupation after next Chinese New Year. The faculty is giving careful attention to this matter and a program is now in process of development, which will, we believe, meet the needs of the class of workers to which the Bible school is meant to minister. A larger class has been received this term. It might have been larger but for the need of great care in selecting candidates. We urge that men who have not been thoroughly trained, be not recommended.

It is our hope that when the buildings are ready, we may offer short courses for Sunday-school workers, day school teachers, and other church workers. Our purpose is to train men who, while depending upon their own occupation for their support, will be able to give much of their time to the work of the Church in their home community. By this means, we hope to develop in the churches the idea of evangelizing China to a considerable extent by means of lay workers. We believe that the funds necessary to carry out this project will be forthcoming. Whatever other difficulties may be in the way, can, we believe, be overcome, so that this contribution to the Kingdom may be made possible.

This board has already learned that Dr. Stuart has resigned his position in this school to accept the presidency of Peking University. We are not reconciled to his going, though we fully sympathize with the circumstances and the motives which

led to Dr. Stuart's decision. The purpose to do God's will, the desire to make the largest possible contribution to the Kingdom, the conviction that in this matter, the call of the Church is the call of God—these are some of the high motives which have led to this decision. We can but wish him God-speed, assuring him that our hearts go with him to his new task, in which we will pray that the Father may abundantly bless him. Dr. Stuart has given fifteen years of conscientious and efficient service in the institution. He has been the leading spirit in the development of the ideals and in outlining the program for which this school stands. His influence in the Church, has accomplished very much in creating a sentiment and a desire for a better trained ministry. Dr. Stuart has in a remarkable degree, won the love and respect of the student body—he is really a great teacher. To the members of the faculty he has been a friend and a brother, always manifesting those qualities of mind and heart which we can only define by saying that they are Christ-like. It is with deep regret that we contemplate his leaving us.

The furlough of Dr. Price is due this year, and he goes away in June. His future relation to the school is not fully determined, since there have come to him several insistent calls to other service. It is our hope and expectation that if Dr. Price accepts the call to the secretaryship of the Nanking Church Council, he may have his home in connection with the seminary, that he shall at least have charge of the field work of our students. Thus we may continue to have the inspiration of his presence, and the help of his wise counsel. We will not, therefore, allow ourselves to think of Dr. Price as severing his connection with the school. This must not be, for it would mean an irreparable loss. Dr. Price's influence as a member of our faculty must be retained.

BACK TO THE WORK AT HWAIANFU.

MRS. JAMES N. MONTGOMERY.

Dear Friends:

BACK in China! It really seems like coming from another country to come down from Kuling. There—many foreigners and few Chinese, homes with yards, open places, natural vegetation and views. Here, in a Chinese city, crowds of Chinese and a very occasional foreigner, ugly blank walls with narrow closed doors, in open spaces—which are few—carefully laid out vegetable gardens tended like a hothouse, or, perhaps, a dirty canal or stummy pond, and for a view the turreted

top of the city wall against the sky, with queer curved roof lines of the city gates and occasional two-storied houses—relieved for us in Hwaiianfu by the unusual number of trees that rise high out of hidden courtyards, by the slow-moving, big, square sails that go slowly up or down above the wall. The bed of the canal is raised by many years of silt so far above the surrounding country that the canal banks are almost as high as our walls, and from our upstairs windows we can see the larger half of the picturesque sails of its freightage.

We got back in the midst of the plague of cholera that was epidemic here as in a great many other places. There was a great deal of sickness and not a few deaths. Our medical work was called on heavily and saved a great many lives we feel. For quite a while each night saw several souls "begin their journeys" (the third day after death) with the burning of paper horses, donkey and sedan chair in front of the temple of the local deity just down our back street here. We get a good view of many of the processions as they go past our back window, and when I hear the weird music—"heathenish noise" it truly is—I can't resist running to see. Often the things, of brightly-colored tissue paper lighted by candles inside, are really beautiful, and they never lose their interest for me. First come the lanterns with the family name on them, then the crowds of friends, then the mourners dressed in coarse white, sometimes with hemp cloth overrobes (only men take part. Polite women are very little seen in China), and last of all the paper things. The friends and mourners must all knock their heads on the ground in front of the burning offerings. That part I've never seen but once, and want to avoid! It brings an indescribable feeling of horror, you feel that you can almost see the devil's triumphant grin—to witness men in such bondage to absurdity and emptiness. It was truly pathetic and depressing to see one of the most elaborate processions for a young woman whom we feel sure was a real Christian—her little four-year-old daughter carried on a servant's shoulder witnessing it all. Her husband's family evidently had some desire not to have the "hollow, false" business, but they didn't have backbone enough to withstand the talk, implications of stinginess and the anger of the girl's family. Then, too, no doubt, as my woman said, they had some fear that all would not be so well for her if they failed in this, and wanted to be on the safe side. Her death was the only one that touched our little circle, and a great grief to us all. She and her sister-in-law were lovely women and dear friends. We trust that the other sister will continue to be drawn closer by her death as she has seemed to be so far. While Lady White, wife of the second brother, was ill, she had the family pray with her, and knowing that she couldn't get well, she was peaceful and unafraid. Her Christian death made a great impression on her household.

But O, it is good to be back! Indeed ours is the privilege to be here, and yours the sacrifice who deny yourselves for it without having the joy personally to be light bearers in such a deep darkness. Life seems so worth while when

every minute has so many opportunities for service. And everything is so interesting. There's always plenty of mankind to be our proper study! It's fun to see the many ways in which we are all alike, and yet often starting to find so many customs, ideas, and habits so exactly opposite. For instance, the women hold their needless just backwards for us; and they peel fruit the other way around. The friendly curiosity and interest of the women is so enjoyable (most of the time) and their passionate love of children brings us mighty close together. In lots of ways their ideas seem not unlike those of sixty years ago in America—fear of night air, holding babies constantly and feeding them irregularly, lack of public education or of ambition among poorer people to learn, acceptance of inconveniences that are things of the past to us.

Both of us since we got back have passed the great milestone of doing our first public speaking in Chinese. It's a joy to feel that we can make ourselves understood, and a great incentive to better our halting speech. Sophie also is constantly enlarging her vocabulary both of Chinese and English, though as yet she is more active with her legs than with her tongue.

We've been busy renting some property as temporary housing for the Girls' School, and are getting ready to put a second story bedroom and porches on the three Chinese rooms that, with outhouses, will be our home until we get our foreign house. The rooms are up off the ground, and with foreign floors and windows will be a comfortable abiding place.

A Bible conference for the women of our mission meets with us on the 11th of October. We're expecting more than twenty Chinese women as delegates from the different stations and our country field, besides others who will pay their own expenses. The leaders will be Mrs. Graham, of Tsing-Kiang-Pu, and her splendid Bible woman, Mrs. Yang; Mrs. White, of Yencheng, and Miss King, of the China Inland Mission in Yangchow. Some hours will be given over to instruction of the whole group and some hours to different Bible classes, with several afternoon evangelistic meetings for outside women.

Preparation for the conference and an entire change of men servants, crowds the days pretty full for me. Our former cook was too grand a rascal, and trying to keep watch against his constant thievings, too great a strain. Our new men are perfectly raw country men, in a foreign house for the first time. The cook thought that the stove in our bedroom was a well! The Chinese custom in calling servants is to use their surname and Big, Two, Three, etc., according to where they come in the

family. Our cook's name has very nearly the same sound as the word for "donkey" and inadvertently the other day—and more than once—in my absorption in instructions I have put the "Big" in the wrong place and called him "Big Donkey." Fortunately he is learning very well and the epithet was not so fitting as to be more than funny.

We're delighted that Mr. and Mrs. Wayland and Mr. and Mrs. Edward S. Currie are coming into the mission this fall.

We're hoping for some more recruits before the year is over, believing that there will be some more soldiers ready to turn their attention to this warfare.

This letter has been written piece-meal ever since we got home several weeks ago. It carries a burden of love to each one of you. I wish it might include as many special notes.

Good courage for the year ahead!

Hwaiianfu, China, October 3, 1919.

A SPECIMEN OF CAPTAIN SWINEHART'S SUNDAY-SCHOOL WORK.

IT was dark when we arrived at Sa Tu. Darkness follows day so quickly in the Orient that sometimes there seems to be no evening. Some of the faithful must have left home while it was still day, for there about forty-five gathered to meet us, greeting us with the low bow of the polite Oriental. As the bamboo gate was thrown open, permitting us to enter the enclosure surrounded by mud walls, my mind went back to the time eight years before when I entered that same opening to hold what

proved to be the first heathen Sunday school in this territory. Then it was all strange and uncertain to me—I was sure of nothing except that the call of God to do something for these countless Korean children, was ringing in my ears and heart and forced me to some sort of action and I was making it then.

But the past was soon forgotten as we entered the little boys' school building and the crowd began to assemble and we lived in the present.



Some of the boys at one of Captain Swinehart's Primary Schools.

This was an extraordinary meeting! It had been announced that on this Saturday evening we would have a "Home Coming" of all those who had ever attended Sa Tu, either in the Sunday school, day school or prayer meeting.

For some time I stood unnoticed in the shelter of a door and my heart warmed as I thought how our weak faith had been rewarded, for it was with some misgivings that this start was made.

The school building is of an L shape, having a floor space equal to a rectangular room 12 by 28 feet. Through the two doors they came—men, women and children. The self-appointed ushers directed the men to one side of the room and the women to the other, while the boys occupied the central part of the building, all sitting on the floor.

At 8 o'clock we began the service, for it was needless to wait longer. There was not room for another person inside.

While Cho Sun Sang, the teacher who has watched over the interests of this work so faithfully ever since its beginning, was making some announcements, I counted those present and found there were 116 boys and young men, 48 men of the village and 46 women and girls present. As I contrasted this with the sixteen shivering little fellows who met in the falling snow at that first service eight years ago, held on the very spot where the present building stands, I said, "Oh, Lord, may this be an effectual challenge to my weak faith."

When this work was started there was but one Christian family in the entire village of about 500 people and the present gathering was largely heathen.

Without a suggestion from anyone the boys started a song and "Nothing But the Blood of Jesus" was never sung with more earnestness than on this occasion. How the Korean mind gets the idea of cleansing and washing free from sin and guilt, through the application of blood, we do not understand any more than we understand how, when once they have felt that blood applied to their guilty lives, they not only come out clean but with a faith which often puts ours to shame.

I was proud of the boys as they threw back their heads and sang the songs, for in that gathering were the fathers and mothers and brothers of some of the boys who had been getting their early training under our direction and I was glad to have them see the results of our work.

We sang a number of songs, including "Yes, Jesus Loves Me," "When He Cometh to Make Up His Jewels," "There Is a Fountain Filled With Blood," had two prayers, Scripture reading and several talks.

September is usually quite warm in this

part of Korea, and that evening was no exception. Before the service was half over the small boys began to grow restless until many of them removed their little shirts, when they were more comfortable. Their bare bodies, browned by the sun, glistened in the light of the two lanterns which we had carried to help us on our way through the village.

The Koreans gave the usual good attention to the entire program, which was not concluded until after 10 o'clock. The prominent men of the village were present, having come at the personal invitation of Cho Sun Sang, who is himself of aristocratic family.

Mothers of the boys, with still younger members of the family tied on their backs, looked with pride on the bright, clean faces of their sons as they tried to join in the singing.

This seemed like the parting of the ways, for here were fathers and mothers still clinging to their heathen practices and idolatrous religion, with their sons openly testifying to their belief in Christ as a personal Saviour. Here were entire families of Christians who had first heard the Truth in this same building and who were so anxious that a good impression be made on their neighbors.

The statement was made in one of the talks that a number of the boys who had formerly attended this school were now in prison, having been taken at the time of the recent demonstrations when many of the Christians were deprived of their liberty. Among those were a number who had been baptized into membership in the Kwangju church, where all the boys attended.

When the day school was started in connection with the Sunday school, it was decided that no boy should be allowed to attend more than three years, during which time he would have learned to read and write and have gotten much of the Truth, for one hour and forty minutes each day is devoted to study of the Bible, of songs and of the Catechism.

During this time they are encouraged to continue their study at our mission schools, where their further religious training might be directed.

In reply to my question I was surprised to find that of the number present at this time and who had formerly attended our heathen Sunday school and day school, twenty-five were now enrolled in our mission school in Kwangju, four were going to the Japanese school and several to Korean schools.

Thirteen had received Testaments for reciting the Catechism and seven were now Catechumans and will be admitted into the church within a year. Four had al-

ready been admitted to church membership.

After the service, one of the visitors, himself a Buddhist, said, "I am satisfied that you Christians have something we have not and I want my children to join

your Sunday-school and my boys to attend your day school."

Another said, "I want my daughter to have the advantages your Christian girls have. May I send her to your mission school?"

THE CALL FOR MISSIONARY NURSES.

T. DWIGHT SLOAN, D. D.

NO MISSIONARY is so difficult to secure as a nurse. This is strange indeed in view of the unparalleled need and opportunity. There is scarcely a mission hospital in the foreign field that is not urgently asking for nurses. Strong, noble, Christian women are needed not only to nurse the patients but to dignify their profession in the eyes of the people, so that native nurses may be respected. Until this is brought about it will not be safe to trust young native nurses to go out among their own people. It is impossible to make our mission hospitals effective without a staff of trained nurses.

The University Hospital at Nanking, China, is supported by five co-operating missionary societies and a liberal annual grant from the China Medical Board. It has a training school for male nurses and contemplates opening a school for young woman nurses. The hospital is the only general mission hospital in a city of 300,000 people and draws patients from a wide outlying district. Three years ago funds were provided for the support of three additional trained nurses urgently needed. These was but one on the ground at that time and she carrying an almost impossible load. Appeals were sent out through the usual mission board channels and representatives in America have exerted themselves with the result that to date, three years since the appeal went out, but one of the three nurses required has been found.

In most cases the missionary nurse is a true pioneer. She has the joy of working

out the adaptation of her training to the conditions which she meets. In many cases with the physician's help, the missionary nurse will undertake a training school and thus will multiply her usefulness. The fascination of teaching these young pupils to be clean, to be kind and to serve grows with the days. Moreover the instilling into their eager young minds the noble Christian ideals which should actuate the profession will have a determining effect on future generations of nurses.

Not only in the hospital but in the homes of the people the missionary nurse will find a tremendous opportunity for service. It would be impossible to exaggerate the horrors of the midwifery system in operation in most non-Christian countries. No one can do so much in overcoming this great cause of suffering and death to mothers and children as the missionary nurse.

There is today an imperative call to women of unselfish Christian spirit and thorough training who are willing to go as missionary nurses to put their shoulders under the heavy end of the load to help bear it for Jesus Christ.

There are in America today 700,000 graduate nurses, as compared with about 600 who have gone out to the mission fields. From the 70,000 nurses in training schools, last year not more than fifty went out under missionary societies to serve their suffering sisters in foreign lands. Surely the call has not been heard or it would be heeded.

Nanking, China.

LETTER FROM REV. W. B. HARRISON.

Dear Dr. Chester:

IN these times of pestilence and rebellion a word from us will doubtless be welcome.

Ten days ago I left home with a good many doubts as to what my duty was to attend the Federal Council at Seoul and General Assembly at Pyeng Yang and several other smaller gatherings.

The Federal Council was the best I have attended. The new governor-general sent the minister of education as his representative to address us.

Among other things, he invited the missionaries to make known their wishes in matters affecting their work. In answer to this a very strong paper which had been in preparation for months by a number of men was rewritten and put into the hands of a committee to present to the government.

Some think the government has no idea of introducing reforms, but all we can do is to take them at their word and try to get them to live up to their promises. I am told that men who have been fearfully

beaten are still coming to Severance Hospital. It is against the law to beat Japanese. One of the fundamental reforms promised is like treatment for Japanese and Koreans. I have just been told that Koreans are not allowed to buy railway tickets for Seoul while no restrictions are placed on Japanese.

While I was in Seoul there was no outbreak, but the tension was great, the government was very uneasy and making many arrests and much show of arms. The weakness of the government's position is that it cannot do more than kill the people, the fear of which no longer seems to deter many. I am told that in Kunsan proper the Japanese guards and citizens have slept the last three nights under arms and that yesterday a number of machine guns were brought in. The special demonstration which was to take place about this time, I am told has been called off since the League of Nations has postponed its meeting in Washington.

Japanese detectives do not seem to keep up with the agitators, who are able to communicate with all parts of the country and to issue a newspaper every day in Seoul or as often as they want to.

Dr. Torrey, of Los Angeles, had promised to come and give us several days Bible study at Pyeng Yang, but on account of the restrictions to travel due to cholera he gave up the trip from Japan. This lack of something to fill the time but more especially the feeling that I might be wanted at home, made me give up the trip to the north. It was well I did. Cholera in the village had alarmed the school teachers and they were ready to turn out school. We

have only seven in the dormitory. The school yard is one of the cleanest places in the village, so the boys are in less danger at school than they would be at home. Of course if a case occurs in school we shall dismiss, otherwise we think it better to continue.

Today's paper says that there have been thirty-five cases at Kunsan and twenty deaths. Nevertheless with such precautions as we are taking I do not think that we are in any great danger of taking disease, especially as frost is due now any time. I am told that a Korean cannot get a railway ticket anywhere without a certificate that he has had the anti-cholera injection, and the doctors, most of whom are Japanese, are charging two yen for the certificate, which they sometimes give without giving the injection.

The holding of some markets and the sale of fruit and vegetables have been stopped in many cases. Of course, we approve these measures, but they are very hard on some Koreans who live from hand to mouth.

The children have gotten their new school books and are studying enthusiastically with their mother, who goes about teaching in her usual thorough way.

We read with much concern the daily news of the strikes in America and England and wonder where the matter will end.

I do not plan to leave home till conditions are more stable. I can well put in this time looking after the school and building a cistern and an ice house. Everything is so high I am sorry to go ahead now, but feel that I cannot wait any longer.

"May God watch between thee and me while we are separated one from another."

LIGHT BREAKS ON THE KOREAN SITUATION.

BARON SAITO'S remark that under the old regime in Korea the true state of affairs in the Peninsula was unknown to the public might be extended to include the officials as well. The military administration not only failed to produce contentment among His Majesty's Korean subjects; it failed even to know that they were discontented until their discontent had reached a very dangerous stage. Complete darkness existed as to what the Koreans were thinking, and there is good authority for saying that few Japanese in Korea had any real knowledge of the Korean attitude towards the policy of Japan from the annexation onwards. This official darkness naturally communicated itself to the public, and the outbreak of last spring found the Japanese nation, and the Tokyo government itself, mentally unprepared. This un-

readiness threw the situation into the hands of the very authorities who had neither prevented nor foreseen it, and the consequence was a period of suppression of such severity that time, patience and leniency will be needed to wipe out the effects. The fundamental error was made ten years ago when an essentially political task was handed over to the military arm. It is no detraction to soldiers to say that they are not politicians. They are not trained to act as civil administrators. The *raison d'être* of an army is force. Naturally an army governs by military methods; those are the methods which it knows, and to the shoemaker "there is nothing like leather." Certain historical circumstances have given the Japanese army a position of undue predominance (as compared with other elements) in the country, and this

state of affairs frequently causes military influence to be exercised in spheres which do not rightly belong to it in the modern state. This was the case with Korea. For reasons which are understandable enough the government of the Peninsula became a military appanage with the result that the political side of the work, namely the cultivation of the Koreans' loyalty by gaining their good-will, was ignored. One of the most important tasks before Japanese statesmen of all schools is the gradual development of the civilian and popular ele-

ments in the state until the constitutional goal is reached of an army divorced from politics and devoted to its real task of defending the Empire. The present government is entitled to credit for having taken an important step in the right direction by laying down the principle of civil government in Korea, and though their first appointee is professionally a "militarist" he is giving evidence of his intention and desire to govern the Koreans by enlightened methods.—*From the Japan Advertiser.*

A CALL TO PRAYER.

1. For the Presbyterian Progressive Program.
2. For Korea, especially for Missionaries and Christians there.
3. For Mexico and the new plans for our work there.
4. For the Interchurch World Movement.
5. Four own own student volunteers.
6. For Rev. J. L. Stuart, our missionary who has recently assumed his duties as the new president of Peking University.

7. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental, and spiritual.
8. For all our missionaries, and those planning to be missionaries who are attending Bible schools.
9. For our Congo Mission.
10. For all missionaries on furlough who are doing itinerating work.
11. For the peaceful settlement of the Shantung question.

BARON SAITO, THE NEW GOVERNOR-GENERAL OF CHOSEN.

By MR. I. YAMAGATA.

ADMIRAL BARON MAKOTO SAITO, the new governor-general of Chosen, was born on October 27, 1858, at the small town of Midzusawa in the north-eastern part of Japan. He was the eldest son of Mr. Kohei Saito, a *samurai* of the great clan of Sendai. It is a remarkable fact that his native town was also the birth-place of another great statesman of modern Japan, Baron Shimpei Goto, who was minister of foreign affairs in the late cabinet under Count Terauchi. It seems that in their boyhood both suffered hardships and privations, for they had to earn a meagre living by serving as pages in the local government office. By their intelligence and faithful service, they soon distinguished themselves and gained the patronage of some influential men. They were sent at their expense to Tokyo to prosecute their studies and carve out for themselves great and useful careers.

Young Saito entered, in 1872, the Kaigun Heigakuryo, the predecessor of the present Naval College on the little island of Etajima in the Inland Sea. Six years later he

graduated from the school with distinction and was appointed second sub-lieutenant. From that time the future governor-general was for many years in the service of the Imperial Navy. In 1884 he was a sub-lieutenant and was sent to Washington as naval attache to the Japanese legation there. He remained in Washington for four years and then was recalled to be attached to the naval staff board as lieutenant. Afterwards he was successively made staff officer of the standing squadron and acting commander of the gunboat Takao. At the outbreak of the Chino-Japanese war, he held the post of naval aide-de-camp to the emperor, but was appointed chief staff officer of the standing squadron and rendered distinguished service, being decorated with the fourth class of the Order of the Golden Kite at the close of the war. He was commander in 1878 and visited England that year to bring home the battleship Fuji. Next year he was promoted to the rank of captain, and after some time of service at sea was appointed vice-minister of the navy. He was made rear-admiral in 1900, and vice-

admiral in 1904. In January, 1906, he was appointed minister of the navy, and in April of that year, besides being created a Baron, he had conferred upon him the second class of the Order of the Golden Kite as well as the Grand Cordon of the Rising Sun in recognition of the meritorious services he rendered during the Russo-Japanese War. He held the post of the Minister of the Navy for nine years, meanwhile being promoted to full admiral, and retired from the office five years ago. On August 12th last, he was appointed governor-general of Chosen. He married Miss Haruko Nire, eldest daughter of Admiral Viscount Kagenori Nire, founder of the Imperial Japanese Navy. They have not been blessed with children and have an adopted son.

In spite of his being a naval officer Baron Saito is democrat with a most charming personality. His excellency is a very broad-minded statesman with liberal ideas. He is an attentive student of world politics and has the world situation at his fingers' ends. His memory is wonderful. A friend of mine, who is a newspaper correspondent, met him on a few occasions nearly twenty years ago when he was vice-minister of the

navy. After the lapse of so many years, during which time my friend did not see him at all, the governor-general still remembered him and his name when he called on him to pay his respects on arrival in Seoul.

Baron Saito is an indefatigable worker and first-rate administrator. Open-hearted, magnanimous and brave to a fault, he is one of the greatest statesmen modern Japan has produced. The other day the writer ventured to ask him whether he received the appointment as governor-general of Chosen as a sailor or a civilian. In reply he stated that he was led to understand that the appointment was given him as a civilian and as such he accepted it. It is really fortunate that Chosen has such a ruler, who has come with the determination of carrying out a very liberal and benevolent administrative policy.

As a private man, Baron Saito is a kind-hearted gentleman and a generous friend, leading a simple and pure life. He speaks excellent English and has good taste and culture. Baroness Saito is a charming lady, modest in behaviour and loving in disposition, a typical Japanese lady of the higher classes.—*The Korea Mission Field.*

OUR NEW FIELD IN MEXICO.

REV. H. L. ROSS.

October 17, 1919.

My Dear Friends:

WE have not reported to you since we reached our new field, and I will try to do that now.

We began our move on June 25th by sending Mrs. Ross and the babies and good old "Dona Angela" to Mexico City, while I should get furniture packed up and moved to Zitacuaro. It was July 25th when the furniture got through, and August 13th when we finally all reached our new home.

The Northern Presbyterian Mission has been carrying on work here for several years, and owns a right good mission home. This will come to our mission in the transfer of property, so we are much better off in that respect than we were in the old rented house in Linares. Lots of peaches were ripe in the front yard when we arrived, so the next day we went to work and canned some, and made preserves.

We have been very gratified that the work we left behind in the Presbytery of Tamaulipas has united with other Presbyterian churches in the northern part of the Republic to form a new Presbytery, called the National Frontier Presbytery. The work is largely supported by native contributions, and in two years will be en-

tirely on their shoulders without any help from the mission. So we are thankful that our efforts in that part of the country have born such good fruit; and we ask you to remember in your prayers the new native Presbytery that is giving such a noble example to all the other churches.

The gospel seed has been sown with devotion and care in all this great field in the south. The Zitacuaro field is noted as one of the most effectively evangelized in the whole land. Of course, this is only a very small part of the territory that has been assigned to our mission for work. But around in this immediate vicinity the prospects are very bright if we can get the workers that are so much needed. I returned Tuesday night from a visit over a part of the field. A colonel of the Carrancista army, who is on furlough, was with me. We visited his old home and other congregations. The night we held the service at his home there were over two hundred present, and they had not had a service there for more than three years. That is a country district that has been suffering very much from the Villista raids, and the family of the home where the preaching services are held has been in town for about two years. But the poor

people all through the mountains continue faithful. I baptized twenty-one babies that night and three adults. In all the visit of five days I baptized thirty-eight babies and the three adults mentioned above. We went out an hour's ride on the train and then afoot, I walked about forty miles and rode a burro three miles, almost all the horses have been taken out of this part of the country by the bandits or for the regular army.

The scenery is most fascinating. One ranch we visited is by the side of a big bluff which goes straight up a thousand feet, and down below in the ravine one can see a waterfall over two hundred feet high. At that ranch they gave us good cheese, cream, milk, honey and meat. It sounds like the "promised land." But we do not always fare so well. On these trips we often have long marches with very little to eat; and at night when we want to rest we find the bed pre-empted. I am often reminded of what the old missionary from India, I believe, said, when asked what was the greatest hindrance to mission work in India. His reply was, "fleas!" But if nothing worse than fleas get after me I can sleep; but I am sorry to say that often we meet up with worse vermin. These inconveniences are of little importance, however, compared with the great joy of being in the work.

We are very much rejoiced to know that several volunteers are considering Mexico as the field of their life work. Reinforcements are greatly needed as we enter this large field. We have two whole states and halves of two other states. The states in Mexico are not so large as in the United States, but our territory is about as large as the State of North Carolina, and has a population of 2,125,000. Since our workers that we have been training for some years stayed with the Presbytery in the north, we have only three ordained native workers and two unlicensed men. These with three evangelistic missionaries give 265-

625 for each preacher. Please pray earnestly that the Lord will send out more workers from the home church, and raise up a great company of consecrated native preachers and teachers. And we want every one of you to say in regard to Mexico: "Lord, what wilt thou have me to do?"

The Roman Catholic Church has become more active lately in publishing defamatory stories about the Protestants. We believe this will, in the long run, only call attention to the truth if we are faithful in living and preaching it. Mrs. Ross was hit in the back twice lately by someone throwing something at us as we went along the street. It was just a small rock, and did not hurt to amount to anything, but it shows the feeling toward us in some quarters. This is on the whole quite a liberal community, and there are more people ready to listen than we have time to preach to and teach.

We have fresh fruit here of some kind most all the year. There are peaches, apples, oranges, jimes, lemons, bananas, chirimoyas ("custard-apple"), aguacates ("alligator pears"), granaditas (which are an improved variety of our May apples), pomegranates, and from near by they bring in mangoes and sapotes and other fruits. Coffee also grows here and corn and wheat and oats, sweet potatoes and all garden vegetables. So you see we are not afraid of starving. The high cost of living has reached here, however, and there is a good deal of suffering around us. We do not see so many beggars as we did in Linares. We are just going out of the rainy season into the dry, so the country around will not be covered with such a luxuriant growth as it has been; but I think it never gets very dry.

We give thanks for the opportunity to have a part in the work, and for your companionship in it; and ask that you pray most earnestly for us and our fellow-workers.

Zitacuaro, Michoacan, October 17.

SOME SCRIPTURE REFERENCES ILLUSTRATED BY KOREAN CHRISTIANS.

EVA M. COVERS.

ISAIAH 25:6-7: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the faces of the covering cast over all the people, and the veil that is spread over all nations."

Grandmother Un toiled wearily up the hill to the Buddhist temple, where she

worshipped the images of iron and brass and clay. She brought from the priest much paper money (imitation), which was to be burned at her funeral for her use in the spirit world and she had also obtained from him by the payment of a goodly sum of money, a letter of admission to the Buddhist heaven and other papers that she was to take with her to that unknown land to insure her welfare and happiness there. Every day she counted her beads and re

peated over and over again many words that she did not understand, but which she had been taught would bring salvation if repeated many times every day. The snows of nearly seventy winters had whitened her hair and her steps were slow and feeble, but she was faithful in her worship of the great Buddha.

One day she heard from one of the native Bible women the strange story of a God who loves us, of a Saviour from sin and of a heaven prepared for those who love and serve Him. As she listened to these good words, she decided to believe in Christ for salvation and worship God instead of Buddha, and when the missionary came to her village upon the mountain side, she went every day to hear the Word. Very soon she threw away her Buddhist papers, which had been only a trouble and expense to her, and her face beamed with joy and peace as she renounced her old religion and determined to trust in Jesus for salvation. The veil had been lifted from her sin-blinded eyes and her cup of joy was full.

2 Samuel 24:24: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

Dr. W. Arthur Noble tells the following story of sacrificial giving: This sturdy Korean man was the first convert in his village, and his house was the first meeting place. After a while the village church grew too large for its quarters and put up a chapel of its own. Then there was a debt which had to be paid and there was no money with which to pay it, as the little group had exhausted their resources. This leader, however, had one thing he could sell—his ox with which he did his plowing. One day he led it off to the market place, sold it and paid the debt on the church. The next spring the missionary visited this village and inquired for the leader, he was told that he was out in the field plowing. He walked down the road to the field, and this is what he saw: Holding the handles of the plow was the old, gray-headed father of the family, and hitched in the traces where the ox should have been were the Korean Christian and his brother, dragging his plow through the fields that year themselves.

Matthew 5:30: "And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Mr. Swinehart, of our Korean Mission, tells of a gambler who was converted and after examination, was received into the church. His evil companions and the call of the old life were too much and he finally fell back into his bad habits and the church

was obliged to discipline him by expelling him from the membership.

He was repentant and after a season of testing, was reinstated and for a while lived a consistent life, but once more he was tempted to go back to his dishonest livelihood and yielded and was again disciplined. Finally he came back one day, his face glowing with triumphant victory and said, "Now I know that I shall never do it again, for I have cut off my finger." And sure enough, the finger that he had used in a special twirl of the dice, had been chopped off. And from that day he lived an exemplary Christian life.

A Modern Saul of Tarsus. Acts 7:58-59: "And they cast him out of the city and stoned him, and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen . . . and Saul was consenting unto his death."

Rev. Yi Kei Pung stoned the first missionary that came to his city. After his conversion and graduation from the Theological Seminary he was chosen by the General Assembly as its first missionary to the Island of Quelpart, where he in turn was stoned, but clinging to his mission, has built up a very encouraging work.

Acts 8:9: "But there was a certain man called Simon, which beforetime in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one. Then Simon himself believed and when he was baptized, he continued with Philip and wondered beholding the miracles and signs which were done."

Rev. Walter C. Erdman, of Taiku, Chosen, tells the following: Blind Whang was a sorcerer, for many years he had made his living by bewitching the people of Korea and pretending to have great power. But one day he heard the story of Jesus, was converted and decided to spend the rest of his life working for God instead of Satan. He could not see to read, but he was determined to know the Word of God, so he strung different shaped bits of tin and wood (representing letters) on a cord to spell out a Bible verse and then memorized it to do evangelistic work. And now, instead of being in league with the evil spirits, he is leading many to Christ.

James 1:22: "Be ye doers of the word and not hearers only."

One day there came into one of the mission stations, a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was, "I have been memorizing some verses in the Bible, and have come to recite them to you." He lived a hundred miles away, and had walked all that distance, traveling

four nights—a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited, in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practice its teachings. His face lighted up with a smile as he promptly replied, "That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan: I would memorize a verse, and then find a heathen neighbor of mine and practice the verse on him. Then I found it "would stick." Imagine this humble Christian in a heathen Korean city, amid the hills of the peninsula, taking that matchless moral code and precept by precept, putting it into practice in his life with his neighbors. Is it any wonder that the Korean Church grows?

Luke 21:3-4: "Of a truth I say unto you that this poor widow hath cast in more than they all . . . she of her penury hath cast in all the living that she had."

When the Korean Christians heard of the awful distress during the famine in India, they were deeply moved, and though they had but little, they wished to share it with the starving ones in India. So collections were taken in all the churches, and money and various articles were contributed. Women took the silver pins out of their hair and the wedding rings off their fingers and sent them to be turned into money. But out in the country, there was one poor woman, a widow, who earned her living as a field laborer in the rice swamps. She had no money to give, neither any jewels, for long ago her silver pins and wedding rings had been disposed of to keep the wolf from the door. But her heart had been deeply moved by the tale of distress in the great land in the south, and she felt that she had to do something. All she had was her hair—long, raven black tresses which God had given her. These had a market value, so she cut them off, sold them to the switchmaker and brought the price to the missionary to be sent to the starving ones in India.

Many gifts went to India from crowned heads, great governments, and wealthy individuals, but none were more acceptable to the Lord than this gift from the poor

Korean widow, and perhaps the Saviour called the angels to see the sight, and said once again, "Of a truth, she hath given more than they all."

A Korean Good Samaritan. Luke 10: 36-37: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, 'He that showed mercy on him.' Then said Jesus unto him, 'Go and do thou likewise.'"

Dr. Cook's servant, Kim, was one night coming home from the Chunju market place, when he found a man lying in a drunken stupor in a ditch of water. It was freezing weather, and the man would soon have perished, but Kim dragged him home, gave him a bowl of hot soup, dried his clothes, kept him overnight and in the morning sent him to his own home with some good advice. A few years before, Kim had himself been a drunken gambler, but the grace of God had saved him and he is now bearing fruit for his Master.

Zechariah 13:2 and 9: "And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land and they shall no more be remembered; and I will cause the prophets and the unclean spirit to pass out of the land. And they shall call on my name, and I will hear them; I will say, 'It is my people; and they shall say, The Lord is my God.'"

Dr. Horace Underwood, during his remarkable career in the pioneer days of missionary work in Korea, at one time went to a little country town, called Eul Yul, to preach and as a result of that trip, a church was organized. Its growth was phenomenal, the people put away their concubines, their bad habits and their idols; they built a church, using their ancestral-worship stones for the steps, erected a rest-house for missionaries and lived wonderfully changed lives. That church has been in existence for twenty-five years and is still doing its good work for the kingdom of God.

Note.—The foregoing was used on October 26th in the Sunday school at California, Md. It is printed in THE SURVEY in the hope that others may use it and also that the idea may be suggestive and may lead others to adapt the plan to other services.

J. I. A.

In writing of a most successful meeting one correspondent writes: "This could not have been accomplished if the MISSIONARY SURVEY had not been read in the community, enlarging their vision by seeing and hearing and knowing of things happening beyond their own narrow horizon."

THE PRESBYTERY OF PERNAMBUCO.

REV. W. C. PORTER.

OUR Presbytery met here on January 10th with three ordained missionaries (and Miss Reed) and nine native ministers. Notwithstanding the strain the work has gone through, due to the war, I think this was the most encouraging meeting we have ever had. The work is prospering all over the field. Every report was given with enthusiasm. Here are some statistics:

Members received by profession of faith	324
Total membership of the churches.	2,812
Minors baptized during the year..	171
Total minors baptized.....	1,211
Sabbath schools	21
Pupils in Sabbath schools.....	1,202
Contributed by the churches toward self-support	\$10,583.24

Four young men, who studied with Dr. Henderlite, were licensed to preach, and work was assigned them.

The General Assembly at its last meet-

ing divided the Presbytery of Pernambuco into two, forming a new Presbytery from Ceara to the upper Amazon.

Our work is going on well. The natives are working hard, and your four old missionaries, though somewhat worn with the wear and tear of more than a quarter of a century in their equatorial climate, are encouraged, and their hearts are glad for what the Lord is doing in their midst. The gospel truth is quietly penetrating all parts of Brazil; all business houses in Rio de Janeiro, Pernambuco and Parahyba are now closed on the Sabbath by order of the city authorities.

Brethren of the Executive Committee rejoice with us, and pray for us.

God bless the Church and the Executive Committee in their new year.

Your friend and fellow-worker in Christ's vineyard.

Parahyba, Brazil, April 7, 1919.

IN KOREA.

REV. WM. CLARK.

BIBLE STUDY.

The most distinctive feature of the work all over Korea—and to many, its crowning glory, is the system of Bible classes in which an effort is made to give instruction to all—high and low—in the Word of God. This feature of the work is so familiar to most students of the missionary problem that it need not be described at length. Suffice it to say, that the Southern Presbyterian missionaries have realized the importance of grounding the people well in the study of the Bible and the full system of classes has been carried on as usual. For the women this means first of all classes taught in the country districts throughout the year at convenient places. These classes may last from five to ten days and are usually in two grades—taught by the foreign missionary and her native assistants or, it may be, entirely by the native workers. Next come the ten days' station classes, enrolling several hundred women from the territory surrounding a given station. These classes are in four grades and the fourth grade changes each year so that women may study indefinitely, year by year. In the first grade the following subjects are

taught: Life of Christ, Genesis, Bible Catechism, Hygiene and Singing. Next comes the Bible Institute Course in five grades. Here the women study for a month and upon graduation are presented with diplomas. Finally, we have the Bible school, lasting for two months and covering three grades. All of these classes except the last named are found in each of the five stations every year so that several thousand women study the Bible systematically a part of each year.

The courses for the men are similar to the above with a few minor changes: the general class has five grades, besides one for helpers; the Bible Institute course covers ten years' work during which time the whole Bible is covered; there is no Bible school for the men, the place of this being taken by the Theological Seminary at Pyeng Yang in which this mission cooperates.

Colportage work is carried on throughout the territory, this work being financed by the British and Foreign Bible Society. During the past year much valuable seed sowing has been done by these colporteurs whose work, if it be well done, is doubtless the most trying and the most self-denying of all forms of regular evangelistic effort.

MEDICAL WORK.

The medical work of the mission is important and promising in many ways. At each of the five stations one finds well-equipped hospitals and dispensaries, where in 1918 nearly 100,000 cases were treated, and yen 17,500 collected from the patients. The number of charity patients is very great, but the rule is that none shall be turned away, though an effort is made to collect a part at least of the cost of the medicines and supplies furnished. Only where the patient is well-to-do can he be said to pay anything toward the services of the physician or toward the general upkeep of the hospital. During the past year the mission grant to each hospital has been yen 2,500 plus the support of the physician and the foreign trained nurse, if there be one. The majority of the patients are Koreans, but a large number of Japanese—especially those of the middle and higher classes—and a few Chinese are treated each year. Evangelists, both men and women, are present each day to preach to those who wait at the dispensaries and to visit the sick in the wards.

Owing to furloughs, ill-health and resignations it is difficult to keep the hospitals supplied with one doctor—foreign—and one foreign nurse. At present the mission is looking forward to putting two foreign physicians and two foreign nurses in at least some of our plants if the workers can be secured. In the medical work also governmental regulations play their part. All physicians coming out from America must go to Tokyo and stand government examinations and the examinations are spread over such a long time as to make it very expensive. All nurses likewise must stand government examinations. Fortunately for the residents of England a doctor's examination is not required of one with a license to practice in England as there is a reciprocity arrangement. One hopes that some such solution may some day be found to get rid of the expensive trips to Tokyo!

Recently a long list of new regulations

have been announced by the government for the regulation of medical work in Chosen.

This mission takes its part in supporting the Union Medical College in Seoul at an annual cost of about yen 11,000, furnishing a foreign doctor (or the money), a native doctor trained in America, a foreign trained nurse and yen 4,000 toward the running expenses. Medical students are also aided to some extent and gradually a native Christian supply of doctors trained in western medicine is being provided, although the demand at present far exceeds the supply.

Occupying as it does some of the southern part of the peninsula one finds a great many lepers. For a number of years a leper hospital has been maintained about three miles from Kwangju and splendid work has been done to care for these poor unfortunates. The report for 1918 gives 242 as the number of inmates; 23 were baptized and 40 entered the Catechumen class. The church is organized with one elder, eight acting deacons and ninety-three baptized members. Both men and women are admitted and the monthly expense per patient for that year was only yen 5.40 each in spite of war prices!

One very encouraging feature of the medical treatment of leprosy is the fact that by the present treatment marked improvement is made by the patient. The physician says: "In the large numbers of our cases the disease is arrested and they are practically well except for a few anaesthetic spots which do not seem to be restored even under prolonged treatment."

One encouraging feature of the medical work in the station hospitals is found in the fact that the wealthy Koreans are beginning—a mere beginning, it is true—to realize the fact of their eventual responsibility toward the medical work, and some contributions have been made toward the work after the patient had paid all of his bill.

PERSONALIA.

It is with pleasure that we publish on another page the letter of Dr. John R. Mott to Dr. O. E. Brown, of Nashville, in refutation of the unwarranted statements that have been circulated in regard to Y. M. C. A. activities during the war and Dr. Mott's connection therewith. The monumental work done by the Y. M. C. A. in the war, like everything else connected with

the war, had to be prepared for in a hurry. Some mistakes were, therefore, inevitably made in selecting the personnel through whom this work was accomplished. The same thing happened, for the same cause, in the selection of the men who led our soldiers to battle, with tragical results in some cases. That fact does not prove that the American army did not actually turn the tide of bat-

tle in the hour of supreme crisis, and win for itself and for our country the gratitude and appreciation of a rescued world. It is our individual opinion that no single man labored more strenuously and unselfishly and effectively towards bringing about the final result than Dr. John R. Mott, as head and director of the Y. M. C. A. in its work of looking after the physical, moral and spiritual interests of our soldiers. He deserves better of them for whom he labored than to be made the subject of the uncharitable and unjust criticism referred to in his letter to Dr. Brown.

Mrs. Kate B. Cowan, of Piumhy, Brazil, reached her home at Lynchburg, Va., on November 3rd, and this will be her permanent address until further notice. We extend to her a cordial welcome, and trust she may have a pleasant and enjoyable vacation, which she has earned by several years of faithful work under very difficult conditions in Brazil.

A letter received from Mrs. John W. Vinson, written from St. Paul, Minn., informs us that Mr. Vinson had gone to Mayo Brothers, at Rochester, in the hope of finding surgical relief from the trouble from which he has been suffering. We will, of course, know the results of his visit there long before this issue of THE SURVEY sees the light.

Mrs. Vinson also informs us that her son, Jack, 5½ years old, had gone to bed with what the doctors have now pronounced typhoid fever.

These friends have our deep sympathy in the distressing situation in which they find themselves on reaching the home land.

Mr. Vinson had had quite a long and serious illness and was in the hospital at Shanghai for several weeks before he sailed for America. We earnestly hope that he may have the experience which several of our other missionaries have had of finding relief through God's blessing upon the wonderful skill of the Mayo Brothers in Rochester.

Rev. and Mrs. B. C. Patterson, of the North Kiangsu Mission, have reached home on their third furlough. Their permanent address is: Route No. 2, Staunton, Va. They left Shanghai on October 4th and were in Chicago on October 24th, which means that they had an unusually expeditious journey, both by land and sea, for these times of deranged transportation facilities.

Mr. Patterson's card informed us that on September 26th Rev. C. N. Caldwell had suffered a fracture of the skull, in a street car accident. As no serious complications

had set in when Mr. Patterson left, we are hoping to hear soon that Mr. Caldwell is on the road to recovery.

A note from Dr. L. Nelson Bell, from Tsingkiangpu, on September 26th, stated that during the year there had been over thirty thousand treatments in the dispensary and about 1,200 in-patients at the Tsingkiangpu General Hospital. A trained nurse is urgently needed for the work in this hospital, and the Executive Committee would be glad to receive an application from some one who is prepared for the work, and to whom it would appeal.

Work seems to be opening up most encouragingly in our new field in Mexico. See Mr. Ross's letter in this issue. We knew we were getting the finest climate in the Western hemisphere, but were not aware of some other attractions of the country mentioned in Mr. Ross's letter.

A letter from Rev. J. W. Allen, written from Luebo on July 29th, reached our office on October 29th. This is a fair sample of the time which it usually takes to communicate with our friends in the African Mission.

Mr. Allen tells us of the birth of a little boy, on June 24th, who remained in the earthly home just one day and then was taken into the Heavenly Home. Mr. and Mrs. Allen will have the heartfelt sympathy of many friends in their bereavement.

We call attention to the response to the appeal of Dr. Vance, chairman of our Executive Committee, published recently in our Church papers. If only the spirit shown by the writer of this letter were characteristic of our entire membership, or even of one-half our membership, the necessity of appeals written with "pens of fire" to secure the means to take proper care of our missionaries and carry on our work would no longer exist.

A RESPONSE TO DR. VANCE'S APPEAL.

Jackson, Miss., Nov. 13, 1919.

Dear Dr. Vance:

You began a recent article in "The Presbyterian of South," by saying, "I wish I had a pen of fire, etc."

Well, with the pen you *used* you moved me to write you and enclose this check for \$5.00 for our noble, patient, self-sacrificing missionaries, whose salaries are now insufficient for them to live at all comfortably.

Would God it were a thousand times as much as it is!

But I have even this tiny amount to give



Miss Willie B. Greene, of Kirkwood, Ga., who goes to Chosen.

by going another winter without a new *hat*, having worn the one I am now wearing this the third winter. But I took pity on the folks that had to look at me with my old hat on, and made me a very respectable one this week, only expending 10 cents on it.

With a *prayer* that those who have wealth may be yet moved (by your earnest plea (they *do* need our prayers!) in behalf of our missionaries), to contribute as God has prospered them, I am,

Very respectfully yours,

MISSIONARY SAILINGS.

On November 24th, sailing from Vancouver on the S. S. "Monteagle," the following missionaries returned to Chosen after furlough: Miss Lillian Austin, Miss Meta L. Biggar and Rev. and Mrs. J. C. Crane. With this party Miss Willie B. Greene, of Kirkwood, Ga., and Miss Janet Crane, of Yazoo City, Miss., go out for the first time. We are glad to introduce these new missionaries to the friends in general at home.

DEATH OF MRS. GEORGE P. STEVENS.

A letter from Rev. C. N. Caldwell, our Mission Secretary in China, dated September 24th, brings us the sad intelligence of the sudden death of Mrs. George P. Stevens, of the North Kiangsu Mission. At the time of writing Mr. Caldwell had not learned the exact date or the particulars of her death. As soon as letters are received giving these particulars announcement will be made in our Church papers. Mrs. Stevens was before her marriage Miss Mary Thompson, of Atlanta, Ga. She was the sister of Mrs. F. A. Brown, of Hsouchoufu. Her mother, Mrs. Thompson, of Atlanta, was on her way to China to visit her daughters, and we sympathize most deeply with her in the deep sorrow of this bereavement, the announcement of which would be awaiting her on her arrival at Shanghai.

Mrs. Stevens was a woman of very unusual intellectual attainments and we feel safe in saying that no lady missionary ever sent to China by our committee was more highly esteemed or more beloved by her fellow-workers on the field than was Mrs. Stevens. Mrs. Stevens went out in November of 1908, and was married to Mr. Stevens during the summer of 1912.

BOOK REVIEW.

"Thirty Years With the Mexicans in Peace and Revolution," by Alden Buell Case. Fleming H. Revell, New York. Price, \$1.50 net. Illustrated.

"Thirty Years With the Mexicans" is a volume which the average reader will not desire to put down until the book is finished.

Not a continuous story with a plot which one must read clear through to get the climax, but a most readable connection of chapters of life in the land of the Aztecs from the pen of one who went on a labor of love and who fulfilled his mission in love.

HIDDEN TREASURE.

1. There is a burning question in connection with China—what is it and what solution is suggested?

2. An axiom laid down by Lord Bacon—what is it? Why?

3. A "new broom" in Korea—what has it done?

4. Some philanthropy is equally good religion—what?

5. An athletic class of 350—where?

6. A hat for 10 cents—what did it enable the owner to do? Can't you?

7. Attention! Eleven objects to pray for—what are they?

8. Some benefits derived from a summer conference—what are they?
9. Listen! 70,000 nurses in training last year—how many went out to relieve their sisters in non-Christian lands?
10. Dispensaries spreading 'disease—where and why?
11. Look! a Chinese funeral is passing by—what is the order of the procession?

12. Would you believe it! a Buddhist's testimony—what was it?
13. Some reforms are promised for Korea—what are they?
14. There is a great hindrance to mission work, not always mentioned—what is it?
15. Business houses closed all day on the Sabbath in some of our foreign stations—where are they and by whose order closed?

SENIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1920.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—CHINA.

- Hymn—"Jesus Shall Reign."
Opening prayer.
Minutes.
Roll Call—Answer with an item of interest on China.
Business.
Offering.
Hymn—Selected.
Scripture Reading—Is. 60.
A call to prayer.
Prayer.
Quiz—"Hidden Treasure."
Solo—"Have Thine Own Way, Lord."
Topical—Work of the China Medical Board;

- Cholera in Hsuehoufu; Back to Work at Hwaianfu.
Hymn—"Watchman Tell Us of the Night."
Close with the Mizpah benediction.
SUGGESTIONS:
From the secular and religious press get items of interest on China.
Have some one read the "Call to Prayer." Then ask some one else to lead in the prayer. The person should be asked previous to the meeting in order that she might have the petitions fixed in her mind.
Make the last prayer for the needs of the work as brought out in the program.
If you have not already arranged for your foreign mission study class, plan now.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation—	1919	1918
November		
Churches.....	\$ 60,226 66	\$ 29,012 78
Sunday Schools.....	996 26	414 38
Sunday Schools—Africa.....	3 25	
Sunday Schools—China.....	5 22	502 68
Sunday Schools—Korea.....	2,492 37	
Societies.....	13,000 49	8,113 70
Societies—China.....		5 00
Societies—Korea.....	55 00	
Societies—C. E. M.....	304 84	117 61
Miscellaneous Donations.....	21,877 49	1,942 68
Miscellaneous Donations—Africa.....	6 83	
Miscellaneous Donations—Korea.....	40 03	
Legacies.....	\$ 99,008 44	\$ 41,008 83
		20 41
	\$ 99,008 44	\$ 41,029 24
Eight months, April 1st to November 30th, inclusive:		
Churches.....	\$336,523 02	\$246,014 81
Churches—Africa.....		5 00
Churches—Korea.....	26 02	
Sunday Schools.....	8,400 46	5,083 23
Sunday Schools—Africa.....	63 89	387 60
Sunday Schools—China.....	725 58	12,376 41
Sunday Schools—Korea.....	21,044 09	
Societies.....	62,563 32	47,240 03
Societies—Africa.....		39 25
Societies—China.....	33 46	69 61
Societies—Korea.....	200 99	
Societies—C. E. M.....	2,064 36	1,087 87
Miscellaneous Donations.....	44,446 26	23,473 91
Miscellaneous Donations—Africa.....	6 83	5 00
Miscellaneous Donations—China.....	12 50	29 65
Miscellaneous Donations—Korea.....	109 28	
Miscellaneous Donations—C. E. M.....	40 00	11 95
Legacies.....	\$476,260 06	\$335,830 32
	2,328 39	2,595 54
	\$478,588 45	\$338,425 86
Initial appropriation year ending March 31, 1920.....		\$ 825,839 17
Additional appropriation November 30, 1919.....		63,114 98
		\$ 888,954 15
Deficit March 31, 1919.....		216,657 19
		\$1,105,611 34

EDWIN F. WILLIS, Treasurer.



GHOST MONEY.

Of course you and I know that there is no such thing as a ghost. How, then, can there be such a thing as money used by ghosts? Read further and see.

The money is real, of a kind, and the ghosts are also real to the Chinese people because they have been taught for many centuries to worship their ancestors. This worship of their ancestors is part of their religion, and they believe that if they do not do thus and so to make the "ghosts" of their dead ancestors "feel good" that some harm will befall the family and the village in which they live. So the Chinese spend a great deal of time and money in keeping the graves of their ancestors in good order, and in providing "comforts" for an ancestor. We would think, here in America, that anyone who did such things was as crazy as could be.

Mr. C. E. Scott, of Tsingtao, China, sent a package of ghost money in his last letter. It is just squares of cheap paper gilded or silvered on one side, and it costs a great deal more than it is worth. The Chinese people buy it at the temples, paying the priests for it. If it comes from a well-known temple the price is higher than if the priests of a small temple sell it.

What is done with the ghost money? It is burned in the temples before idols, together with incense, the Chinese believing that the idols have the power to protect the ghosts of their ancestors as well as to care for the living. The money is also burned at the graves. On festival days bowls of the best food and wine are placed

on a stone on the grave. The poor will often spend their last cent to buy expensive food to "propitiate" their ancestors, or to make sure that the ancestors will not be angry with them and send troubles to them.

Do the ghosts eat the food and drink the wine? Indeed they do not! The graves have to be very carefully watched so that the food will not be stolen. And after the food is left there long enough for the ancestors to think well of the living, then the family eat the fine food!

In the part of China where Mr. Scott is a great deal of ghost money is burned in November. This is because it is then that the cold weather comes on and the people believe that the spooks will feel cold and need good warm clothes. So they burn this wonderful money that the spooks may have it to buy clothing for themselves! In the spring there is another great festival for the ghosts, when plenty of money is burned at the graves. It is at the time when all nature is stirring and awakening from the long winter sleep. The people think then that they must show their ancestors that they are not forgotten.

Often a large paper horse and cart will be given to the ancestor, so that his spook may take a ride. These are usually burned at the grave, but sometimes a real cart is left so the ghost may have a ride in this world. The upper classes in China think it beneath their dignity to walk.

The Chinese do not do all this because they love their ancestors, but because they fear them.—*Over Sea and Land.*

IN PIGTAIL LAND.

THERE are a good many differences between Chinese and American children. To begin with, the little babies are not dressed in white as ours at home, but in red, or perhaps dark blue or green—any bright color in fact, and usually it is gaily flowered. There are two reasons. The first is that the Chinese use white for mourning, and so, although their mourn-

ing garments are always made of a certain kind of very coarse cloth, still it makes white seem an unattractive color to them. They think it queer that American babies are dressed in white, and Chinese brides never wear white, but preferably a bright red. The second is that the Chinese are, almost without exception, very poor and cannot afford to buy many clothes; so one

dress is made for the baby, and it wears it till it is outgrown or wornout, with never a washing! I said "dress," but the babies' clothes are just like all the grown-ups—a pair of trousers and a little coat.

When the baby is a month old its head is shaved, and if it is a boy baby friends are invited in to a feast in the baby's honor. As the child gets older its hair is sometimes kept shaved, but more often it is only partly shaved, and several spots are left which grow out into little fringes or are tied into little pigtails like Topsy's. An inch or inch and a half around the edge their hair is kept shaved till they are nearly ten years old, so they are not troubled with locks hanging in their eyes.

It is often hard to tell the little boys and girls apart, for their clothes are all alike, except that the coat of a boy is sometimes longer than that of a girl. Especially after a boy starts to school his coat often reaches to his ankles. There is also a difference in the way the hair of the boys and girls is done after they are eight or nine years old. The girl's is worn in a braid, the boy's is cut short.

To go back to the babies. They lie flat on their backs on the hard brick bed so

much of the time when they are little that it makes the backs of their heads flat. As they get a little older, they are held and played with more than we think good for any baby. They have no carriages or go-carts, so sit on their mothers' laps and are carried wherever she goes. To be sure, Chinese women seldom go away from home, still there are quite a number who come to church, and there are always a good number of babies.

In the old days, the girls seldom went to school and only a small proportion of the boys. Of course it's only a small proportion who go to school yet, but a good many more than used to. You have no doubt read how the little boys used to get up when it was scarcely light in the morning and go off to school to a crowded room that was cold in winter and never well lighted, where the pupils studied aloud, memorizing things that they didn't understand and which the teachers made no effort to explain till a year or so after they had been memorized. Our mission schools are very different from this, and children who attend them study much the same lessons that children do at home.—*Over Sea and Land.*

IN A KOREAN SUNDAY SCHOOL.

LOIS H. SWINEHART.

THIS is an uncensored kodak of a little group in a "Heathen Sunday School" that greeted me upon my arrival the first Sunday at the North Gate after returning from furlough. As I look at the picture so many times I think that these children of mine look like little Africans. Their straw thatched huts are not unlike those of the people of the Dark Continent. When in Montreat last summer I was intensely interested in the address given by Mrs. Motte Martin, for she told of so many customs and superstitions common to the Africans that we have discovered among the Koreans. Of course the Korean belongs to a far higher type of humanity than the African, and his color is not even as dark as that of the man from Mexico.

The boy standing in the picture to the left is "E. Mogie" or Number Two. He is a Christian, and his mother started years ago numbering her children instead of naming them. She followed this plan consistently, and the one born last is Number Seven.

This is my own particularly dirty and dear little bunch, and I want the boys and girls of America to pray for them.



A LITTLE MISSIONARY OF LONG AGO.

It was many, many years ago, that a
mighty Syrian band,
A cruel and revengeful foe, swept down on
Israel's land.
Through vineyards green and fields of
grain they swiftly made their way,
And fear and sorrow, pain and death, to
Israel came that day.
For Naaman—captain of the host—he led
the Syrians on,
Who had, to serve his country's king, full
many a battle won.

He conquered Israel's host that day in one
resistless raid,
And 'mongst the pris'ners borne away, was
a little Hebrew maid.
To Syria the troops returned, and, given
to Naaman's wife,
This little captive girl began her lonely,
exile life.
How sad she felt, and how she longed for
dear ones—who can tell?
In dreams I'm sure she visited her home
in Israel.

But a shadow hung o'er Naaman's home,
and soon the whispered word
So sadly known in palace halls, this little
maiden heard.

• *He was a leper!* Then she spoke: "There
is a man," said she,
"God's prophet in Samaria, who cures
leprosy.

"Would that my lord to him would go
He would find healing—that I know."

Ere long the story of the maid was borne
unto the king.

He bade his captain haste away with a
princely offering.

So then a gorgeous cavalcade from ancient
Syria went,

And toward Elisha's humble home its hope-
ful course was bent.

How well you know what followed this.
When Naaman learned God's power
And *trusted Him*, his leprosy was cured that
self-same hour.

But what if in that palace home the little
captive maid
Had held her peace, and for her God to
speak had been afraid?
Why, then brave Captain Naaman would
never have been healed,
Nor would Jehovah's wondrous power to
Syria been revealed.
Then blessings on her memory! her praises
we will sing.
May we as bravely live as she—true Herald
of her King!

L. A. S., in Missionary Gems for Juniors.

THE DISCARDED BABY.

ONE evening a missionary in China
was on his way to the little Christian
church when he heard very loud
voices in one of the houses which he passed.
In that house everyone was shouting angrily
because the new baby was a girl instead
of a boy!

That was all, yet it was a very serious
matter to them—and to the baby also, for
while the missionary was wondering what
he could do, the grandfather rushed out
with the little one in his arms. Very po-
litely the missionary spoke to him:

"You are the honorable grandfather of
another boy?"

"No!" shouted the grandfather. "An-
other insignificant girl! We will not keep
her!"

This meant that the baby girl would be

thrown away, or given away, so the mis-
sionary spoke quickly.

"I have no sons or daughters. Would
you let me relieve you of this girl?"

The grandfather was so angry—you see,
it was his third granddaughter—that he
just tossed the baby to the missionary and
stalked back into the house.

The baby's grandfather never told any-
one what he had done with her. Her fa-
ther did not care at all, and her mother
would not have dared to ask; so after the
grandfather died, there was no one who
knew whose little girl the missionaries
were bringing up. The family lived right
there in the same village, and the mis-
sionary tried to get acquainted with them, but
they simply would not let him.

As for the little girl herself, they named

her Little Bud.' Instead of being thought useless, she was petted and loved as any little girl should be; instead of having her feet bound and being promised in marriage while she was a tiny girl, she was free to run and play as her sisters had never played, with never a thought of anything more serious than being a good happy little girl. Instead of laying a few grains of rice before the kitchen god because she was afraid that a bad spirit would hurt her, she learned about the heavenly Father who loves little children.

Of course the missionaries had a Christian school, and one day every child in school went home hugging a picture-card as if it were the most precious thing in the world. Picture-cards are as rare in China as they are common here. But on her way home to the mission house Little Bud passed the house where her parents lived, and saw the two older girls out in the yard. Never dreaming that they were her real sisters, she called out, holding up her card:

"Don't you wish you had one, too?"

"Oh! Oh! Let me see it! Where did you get it?" exclaimed the two sisters.

"We got them in school, and if you go with us tomorrow, you may have one," was the answer.

They attended school and church for several weeks, and their parents thought little of it until one Sunday, when it was time to make the offering to the kitchen god, the older girl said: "Our teacher says there is only one real God, and he is not like our idols at all."

"So that is what you learn!" shouted the father at once. "I will go myself and see why! I will see!"

The missionary said something to him very quietly.

"The little girl who lives with the foreigners," he told his wife "is our daughter, whom we would have cast out to die. You will send our daughters to their school and go yourself."—*F. L. K., in Wonderlands. Reprinted from Over Sea and Land.*

JUNIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1920.

Arranged by MISS MARGARET McNEILLY.

TOPIC—CHINA.

Song—"Tell It Out Among the Nations."
Prayer of invocation.

Minutes.

Roll Call—Answer with a queer custom of China.

Business.

Collection song.

Offering.

Scripture Reading—Psalm 67.

Prayer—For the children of China and our missionaries who work among them.

Recitation—A Little Missionary of Long Ago.

CUSTOMS.

In Pigtail Land.

Ghost Money.

Story—The Discarded Baby.

Quiz on our work in China.

Song—"Hark, 'Tis the Shepherd's Voice."
Prayer closing with the Lord's Prayer in concert.

SUGGESTIONS:

Have the children learn the Psalm and repeat in concert.

If desired, the customs told in "In Pigtail Land" can be used for Roll Call.

Let the leader review the children on our own work in China. Do this without giving previous notice.

Pray earnestly for our workers that they



Two Christian boys from heathen homes, fine products of our Sunday Schools.

may be spared from illness during the cholera epidemic in China.

ASSEMBLY'S HOME MISSIONS.

A recitation for ten children.

First Child:

Our Southern Presbyterian Church
Has four servants, tried and true,
Who help her in her world-wide task,
And who really represent *you*.

From only one we'll hear today,
It's neither greatest, nor the least,
But our whole Church by it is leavened
Just as the loaf is by the yeast.

Second Child:

Assembly's Home Missions am I,
One of four servants of our Church;
Without me she would surely die,
For me you have not far to search.

For in your Synod I'm at work,
In many ways or just in one.
Never, it seems, is my task done,
Always at hand some evils lurk.

Of under-servants, eight have I.
Who they are and what they do,
One by one, they'll tell to you;
Hear them now, as they pass by.

(Let each wear her name, plainly printed
in rather large letters; enter from left,
pause to recite her verse, and then go out
on right.)

Evangelism:

My messengers go throughout our bounds,
Eager to answer every call—
Evangelists sent to our people all—
Loud and clear their message sounds.

Church Erection:

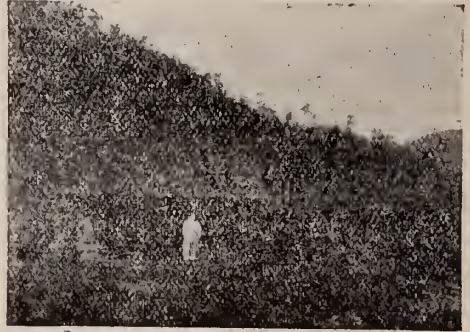
Churches I have built for you,
From Maryland to New Mexico.
From Missouri to Florida I go
Building churches and manses, too.



Mountain Missions:

Far off in the mountains, back in the
coves

The gospel call is clearly ringing
And joyfully the hosts are singing
The good news of a God who loves.



Colored Work:

And now I bring to you the host
That's nearest to you, needs you most.
To your brother in black my workers
have gone,
To teach him, to train him, to help
him on.



The West:

"Our West" on our far-flung battle line,
Mid ranches and oil fields and cities
new,
Our scattered workers—all too few—
Are winning an empire for your Master
and mine.

Miss on Schools:

Dotted here and there throughout our
bounds,
My mission schools bring joy and cheer,
And thousands of children daily hear
Of a loving Father and His tender care.

Sustentation:

Is your church so weak and small,
Earnest and eager to do its part,
But needing a helping hand and heart?
"Sustentation" will hear your call.

Foreign Speaking:

Many foreign children are living in our land,
And are eager for the very best we have.
We tell them of our Saviour and that he died to save,
And tell them in a tongue they understand.

Second Child:

My workers are your workers, five hundred strong,
They're healing souls and fighting sin,
And eight hundred communities thank you today
Because when the door was opened,
you came in.

You have heard what these said,
You have seen what they do,
Won't you help them by prayers,
And by money, too?

WHO LIVES IN AMERICA?

An Exercise for Junior Mission Bands.

Leader.—Our America is a great and wonderful land and all Americans are proud of living in America. Today we want to introduce to you some of the many people who are living in our "land of the free," and see whether we are doing all we should do for them. The first persons who lived in America were Indians. Since we have taken their country for our country we owe much to them. Let us hear something about the Indians.

First Speaker.—A third of a million Indians are living in our land today. There is not a state in the Union in which Indians do not live. Many people think that the Indians are fast dying out, but there are more of them in America now than there ever were before.

The first book translated into the language of the American Indian was Luther's catechism, and many missionaries have been sent to them, but there are still thirty-two Indian tribes without a single missionary preaching in their language. About fifty thousand of these Indians have never heard of our dear Saviour and the home he has gone to prepare.

Leader.—Many years ago God called the Jews to be His chosen people. They did not receive the Saviour He sent to them, but our Saviour's dying prayer was that God would forgive them.

Are there many Jews in America today?

Second Speaker.—America has over a million and a half of Jews. Many of

them are attending services held by Christian missionaries and many are accepting Jesus Christ as their Saviour. There are three Lutheran Missions to the Jews in this country. One in New York, one in Pittsburgh and one in Chicago.

Leader.—Many people from other lands have been coming to America. Can you tell us anything about them?

Third Speaker.—During the past ten years the people from other lands who have come to the United States would fill the States of Arizona, California, Idaho, Montana, Nebraska, Nevada, New Hampshire, New Mexico, North Dakota, Oregon, South Dakota, Utah, Washington and Wyoming.

In one school in New York city there are children of twenty-six different nations.

There are more Irishmen in New York than in Dublin and more Italians than in Venice.

Fourth Speaker.—There are about three millions of Italians in the United States and about the same number of Poles.

Fifth Speaker.—More than one hundred thousand men from Japan, China and India are living in America now. In our own American cities there are Buddhist Temples and incense is burned to heathen gods in New York, Philadelphia, San Francisco and other cities every day.

Leader.—Are there many Negroes living in America?

Fifth Speaker.—Every tenth person in our land has a black skin. Eleven millions of Negroes live in the United States.

Our Saviour gave His life for them just the same as for us and we should do all we can to help them to know more of him.

Leader.—We see there is something

for us to do for the people who live in America. In addition to all of these, we have something like three million baptized Lutherans in this country who do not belong to any congregation. We need many more mission pastors to gather them in and many more Home Mission churches to receive them.—*Tidings.*

JUNIOR HOME MISSION PROGRAM FOR JANUARY, 1920.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—"Hark, the Voice of Jesus Calling."
2. Prayer—For our country, that it may become more and more a Christian nation, and that the work of Assembly's Home Missions may be blessed, in its efforts to make it such.
3. Scripture—Psalm 78:1-7.
4. Exercise—"Who Lives in America?"
5. What is Assembly's Home Missions?
6. Recitation—Assembly's Home Missions.
7. Roll call.
8. Prayer—For the Home Missionaries laboring under the Assembly's Home Missions Committee, that they may be kept and guarded, and that their

labors may be rewarded with the blessing of God upon them.

9. Hymn—"Our Country's Voice is Pleading."

NOTES:

The hymns are from hymns of Home Missions and Patriotism, price 11 cents, including postage. Order from Literature Department, 1522 Hurt Building, Atlanta, Ga.

5. Send to above address for leaflets showing distinctive scope of this work. See also Editorial in Senior Home Mission Department.

7. Answer by name of one of Assembly's Home Missionaries, stating branch of service. See Prayer Calendar, price 15 cents.

THE GOOD SHEPHERD AND THE BLACK SHEEP.

Poor li'l brack sheep dat strayed away
 Done los' in de win' an' rain;
 An' de Shepherd, he say, "O hirelin',
 Go fin' my sheep again."
 An' de hirelin' froun—"O Shepherd,
 Dat sheep am brack and bad."
 But de Shepherd he smile like de li'l brack
 sheep
 Is de onliest lamb he had.

An' he say, "O hirelin', hasten,
 Lo, here is de ninety an' nine,
 But dere, way off from de sheepfol',
 Is dat li'l brack sheep of mine."
 An' de hirelin' froun—"O Shepherd,
 De rest ob de sheep am here."
 But de Shepherd he smile like de li'l brack
 sheep
 He hol' it de mostes' dear.

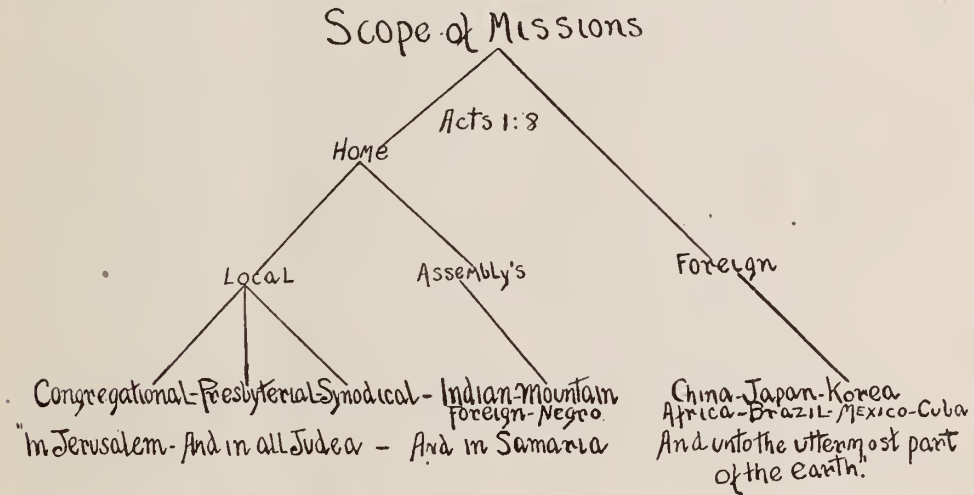
An' de Shepherd go out in de darkness,
 Where de night was col' an' bleak!
 An' de li'l brack sheep he fin' it,
 An' lay it agains' his cheek.
 An' de hirelin' froun—"O Shepherd,
 Don't bring dat sheep to me."
 But de Shepherd he smile, an' he hol' it close
 An' dat li'l brack sheep am me!
 —Ethel Maud Colsons, in *The Independent.*

AMERICA — A FIELD — A FORCE

HOME MISSIONS

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IN the distribution of missionary responsibility the Church assumes an obligation for 25,000,000 heathen in "the uttermost parts of the earth," while at the same time it undertakes to relieve the local needs within the bounds of each Presbytery or Synod—corresponding to "Jerusalem and all Judea." This two-fold responsibility at opposite extremes is largely a matter of geography, which leaves still an unmet obligation to certain needy and dependent classes—corresponding to "Samaria"—that cannot be discharged by any Presbytery or Synod acting in its separate capacity. This creates the necessity for Assembly's Home Missions, which has had assigned to it by the Church a distinctive mission, bringing all the Presbyteries into a spirit of unity and harmony through the fellowship of a common service.

The Executive Committee in Atlanta is the authorized agency of the General Assembly for this larger united work, and is, therefore, the channel through which the strength of the whole Church comes to the aid of those Presbyteries or sections which are unable to meet their own need. These needy classes in city slum or destitute rural section, in mountain coves or scattered on western plains, are specimens of fallen humanity, to whom the Executive Committee of Home Missions is commissioned in the name of the Church and at its expense to minister.

It extends to them the evangelistic hand, which holds in its palm the bread of life. It throws around them the sustentation arm, which lifts them out of their wretchedness and shelters them in the gospel inn, while ministering to their

spiritual needs. The need can scarcely be over-estimated. The population of our Southland is 36,000,000, of whom 10,000,000 are Negroes; 3,000,000 Mountaineers; 100,000 Indians; and 4,000,000 are people of foreign speech. It is estimated that there are within the bounds of our General Assembly 20,000,000 people "without God" and "without Christ" and therefore "having no hope."

The committee aids in the support of four general, three regional, three Synodical and ten Presbyterian evangelists, including those for Foreigners, for Negroes, for Mountaineers and for Indians.

It is the duty and the privilege of the Assembly through the Home Mission Committee to co-operate with the Presbyteries in maintaining churches in communities which otherwise would be without religious services, until these churches can be brought to a self-supporting basis.

In the mountain sections of the South there are 3,000,000 Anglo-Saxon people locked up in the mountain coves and fastnesses, poor and illiterate, sadly needing our help. For their education and religious instruction the committee aids in the support of thirty-two academies, schools and missions, with 125 teachers; and numbers of ministers are taking the gospel to hundreds of remote mountain places.

The Department of Colored Evangelization embraces all the work of the Snedecor Memorial Synod, with thirty-five ordained colored ministers, serving seventy-one churches and missions; Stillman Institute, Tuscaloosa, Ala., for training colored ministers and missionaries; Preston Street Mission, Louisville, Ky.; Seventeenth Street Mission, Richmond, Va.;

Frazier Street Missions, Atlanta, Ga., and numerous primary and parochial schools. This represents the entire effort of the Southern Presbyterian Church for the colored race.

Among the foreign speaking peoples, thirty-eight missionaries are preaching and ministering to the following nationalities: Bohemian, Chinese, Cuban, French, Hungarian, Italian, Mexican, Polish, Russian, Syrian. How better can we preach the gospel to the whole world than by preaching it to the representatives of the whole world gathered at our very doors?

With the exception of a church and school for the Alabama Indians at Kiam, Tex., the work of our Church for the Indians is embraced in the Indian Presbytery of Oklahoma, with sixteen workers serving twenty churches. Oklahoma Presbyterian College at Durant, the most prominent missionary institution in the Assembly, has eleven teachers and 180 students.

After a careful survey of its needs, the Permanent Committee of Systematic Beneficence recommended that the General Assembly authorized the raising for this vast work the sum of \$570,000 for the current year. If the Church were furnishing this full amount of the estimated need, it would scarcely suffice for the work as at present organized. The survey made by the Home Mission Committee of the various Presbyteries indicates that twice the amount would be needed to meet adequately the needs within the bounds of the entire Church. Will the Church sustain by its prayers and finance by its gifts this vast and ever-increasing work?

THE GREAT NEED IN WESTERN HOME MISSIONS.

H. R. MACFADYEN.

THE vast field open before our Church in this section has often been pictured by writers and speakers. The wonder of the GREAT West, as Dr. Morris used so impressively to call it, is still with us. The unexpected is still happening. No one who has

knowledge of the past history of Oklahoma or of Texas will dare to predict today what will be tomorrow. In answer to the drillers' faith the hidden wealth pours forth to make the erstwhile poor farmer a modern Croesus. Cities still spring up almost in a night, and rail-

ways reach out into new communities with the resulting little towns springing up along the line. Happy is that Church able to enter on these fields in force as they open up. Happier is the Church able to follow up the work the pioneer has opened.

These are the things that fill our papers and fire our imagination and spur us to attempt great things, but the truly wonderful thing in the GREAT West is the vast extent of the finest farm land the world has ever seen. This means more than the mines and the oil wells. It will be here when these have failed. This is the real backbone of the West. This is what has brought the great flood of population to Oklahoma and Texas.

Few people even in Texas can appreciate the significance of the vast territory to be found in the Lone Star State. One may draw in Texas, from Brownsville on the coast to Texline in the northwest, an air line of eight hundred miles, every step of the way a farm or a ranch. Some of these farms are as fine as are to be seen in the United States, and the whole territory will compare favorably with the land to be found in any State in the Union. The future of Texas is with the farmer.

This makes Rural Home Missions to bulk large in the plans of any Church that hopes to win and hold the West. Out in this field Home Missions is of necessity a country work. No Church that confines its operation to the towns or the cities can be the leader in the West. The immigrant problem in Texas is largely a country problem. It becomes a city problem by reason of the foreigner reared on our farms moving to our towns. We have communities where the English language is almost the exception. Germans and Bohemians have settled some of the best lands of Texas. The job of the Church is to go out into the homes of these people where the young people are growing up and win them to Christ and to American ideals. On the farms and the ranches the Mexican is everywhere to be found, and he is ready for the gospel, but he must be sought out.

This brings us to the crying need of the Home Mission work in the West. It is for workers and more workers. Men are ready to believe and to follow with us, but how shall they hear without a preacher? It is impossible to reach out and to occupy new fields of opportunity when we have not the men even to fill our present fields. Every Presbytery in Texas or Oklahoma is today distressed for the lack of men. Surely no Church can expect to do a flourishing Home Mission work when a large percentage of its Home Mission churches are already perishing from lack of attention. Some days ago we were talking with a fine Presbyterian woman, the mother of eight children. She lived in a small town where there has been a Presbyterian church for long years, one of the oldest in that section of the State, but so generally without a pastor that she said that as her children grew up they joined the Methodist church. The need is not to be under-estimated. Some time ago the six Presbyterian churches nearest to our home town were all for some months vacant, yet all were ready and anxious for pastors. An aged minister of the U. S. A. Church and myself were the only preachers of our faith in a populous territory of fifty miles in any direction! Our leaders should come largely from Austin Seminary, yet it today is closed and our buildings rented out.

The churches that have an adequate supply of men are possessing the land, and we are glad that there are those to do the work we are not willing to give our sons to do it. Going out to an afternoon appointment at a mission church, we had two Baptist ministers at our service, and on the way home we met two others on their way out. They have a membership in Texas almost equal to our General Assembly. The same is true of the Methodist people. Their methods have enabled them to furnish their churches with men to keep the work alive and progressing.

The fields are white to the harvest. What we need in the West is an adequate supply of men for the work. This is go-

ing to come through the dedication of our children to God and the ministry, and through the building up of our educational institutions where the claims of the work of God will have a fair presentation, and most of all we need to send our children for at least a part of their education where the needs of the

Church can be appealingly laid before them. So by prayer and pains we shall be able to supply the workers, but it will take time and many choice opportunities will have passed from us to others who are more ready.

Cameron, Tex.

A WESTERN MOUNTAIN SCHOOL.

MRS. J. P. WILLIAMS.

THE Mountain Crest Presbyterian School opened its doors the first of September, and now has an enrollment of thirty pupils, two teachers and a matron.

Eighteen months ago, when the Synodical of Arkansas adopted as its "special" this school in the northwestern part of the State, Mrs. Jeter, the wife of one of our home missionaries, was trying to teach twenty mountain boys and girls in a small room that was in turn bed-room, living-room, school-room and church.



Mountain Crest Presbyterian School as it was—

Through the efforts of the Presbyterian women of Arkansas we now have a three-story building, well lighted, well furnished and well heated. Our Home Mission Committee at Atlanta gave us five hundred dollars, and each woman in the Synodical was asked for one dollar and fifty cents towards this object. In this way four thousand dollars was raised. The building has a well-lighted cellar with concrete floor. On the first floor

are reception, dining, school and music-rooms, also Mr. and Mrs. Jeter's bedroom, and a kitchen with large storeroom. On the second floor, seven bedrooms and a class-room. In the third story, which is not yet finished, there are to be four bedrooms. We estimate that it will take about one thousand dollars to complete this building and make an adjacent one suitable for a boys' dormitory.

Up to the present time about fifteen hundred dollars has been spent on furnishings. These are very complete, including, besides furniture, bed and table linen, towels for bed-rooms and kitchen, crockery and community plate for the dining-room. The money for this has been given by individuals and by auxiliaries, the Sunday schools raising that for the desks and blackboards. Seven of the rooms have been furnished as memorials. We have enough money in the bank to complete the furnishing when the building is finished. There is no indebtedness on building or furniture, for



And as it is, eighteen months later.

we have only gone on as we had the money in hand.

The personnel of the pupils is fine, and a spirit of earnestness and helpfulness pervades all. One of the girls has already expressed a desire to go into some form of mission work, and it is the intention of the Synodical, after she finishes her course at Mountain Crest, to

send her to the Training School at Richmond.

Too much credit cannot be given to Mr. and Mrs. Jeter, who, with that spirit of self-sacrifice so characteristic of our home missionaries, have made this school possible.

November 9, 1919.

HERE AND THERE AMONG OUR FOREIGN-SPEAKING MISSIONS.

IN no department of the work is greater progress being made than in the work among foreigners.

In Texas the *Mexican work* is prospering as never before. Some new workers have been secured, and Texas-Mexican Presbytery reports splendid work being done all along the line, new churches organized and new interest in the older churches.

In the advance field, under Rev. W. S. Scott, wonderful progress has been made. For the first six months of the current ecclesiastical year Mr. Scott and Mr. Avila together received twelve members a month.

A most successful camp meeting at San Gabriel was held in August, and much interest was aroused. There are fourteen Sunday schools in the field, and many will speedily develop into churches.

Mr. Scott writes of the second quarter's work in this new field: "Some reports excel in number of sermons preached, others in the number of places visited, or miles traveled, and again others in the number of new members received. This report, if details were given, would be equal to any other reports in all these particulars, but it is distinguished in that it will report, along with Brother Avila's report, the organization of two churches, 'Bethel church,' at Monkstown, and the Mexican Presbyterian church, of Mart, Tex. I have received forty-five new members since April 1st. From the 1st of the present month to the 16th I traveled eight hundred miles. On a Tuesday night I was about three miles from the Oklahoma border,

and by Thursday night I was below Houston.

"On the 20th of July I organized a church near Monkstown, Fannin County, with thirty-one members, two ruling elders and two deacons. It now has two Sunday schools, with an enrollment of fifty-two. I have great hopes from that church up in the northeastern corner of the State. We have formed a sub-field composed of the four counties of Fannin, Lamar, Red River and Bowie, and will gather into the church organized at Monkstown all the members that we can win, until we have another group of members at a place where we can organize a second church. I wish we could place a worker in that field. The Mexican members would give \$10 a month towards a salary.

"Just as soon as we can build the chapel for the Taylor church I mean to give this field in Central Texas over to Brother Avila and devote my time and energies to the new field where I confidently look for great results. It would not be long before we could begin to organize churches where we have little groups of believers now, as at Calvert, New Boston and Rosebud."

The *Syrian Mission* in Atlanta has taken on new life, and has recently moved to a better location. It now is the proud possessor of a neat little cottage, with newly papered walls and fresh paint. The Sunday school is flourishing, the attendance averaging well over thirty, with a record attendance recently of fifty-five Syrian children.

The kindergarten is doing well, under

Mrs. Fleming, the new worker. As two of our efficient workers married men whom they met in connection with the mission, and left the work, the committee acted wisely in securing this time a worker who is already provided with a husband. Mrs. Fleming has already proved her fitness, and has been a great blessing to the Syrians and to the work.

The *Italian Mission* at Ensley is prospering under the efforts of Miss Haskin and Miss Blum. They report eighty-four in the kindergarten, entirely too many for a small building. Something must be done very promptly if we are to meet the wonderful opportunity before us at this point. Miss Haskin is a trained worker who studied Italian and fitted herself specially for this particular kind of work, and is proving once more what can be done by a well-equipped worker in this department.

Rev. Eladio Hernandez, pastor of our *Cuban church* at Ybor City, Fla., has been engaged in a campaign among the Cubans in Tampa, distributing tracts on the evangelical beliefs and one on the doctrine and government of the Presbyterian Church.

He writes: "I think a real revival began when some of our people consecrated their money to the Lord. Nine were tithing, but there are just seven who continue to enjoy this privilege, as two have moved to Havana, Cuba, with their family." The church is giving more than ever before.

One of the members delivered an address at the meeting of Presbytery, in which he pleaded for the establishment of an Industrial School for Latin Boys. The Presbytery ordered it printed for distribution.



Cleaning the Mission for the Kindergarten.

A RAY OF LIGHT.

MRS. JANET PARSONS.

ABOUT twenty years ago a work among the colored people of Atlanta was started by the Central Presbyterian church, which work continued under various men. After Mr. Buford's heroic death the work came more or less to a standstill until July 1st this year. With a good building and the sum of about \$1,800 on hand, the Presbyterians of the community subscribed \$2,600, after engaging a worker who had served under Rev. John Little in his most successful undertaking in Louisville, to start again this work which, under the present conditions of unrest between the races, seemed most important.

The Presbyterian Colored Mission on Fraser Street is now under the direction of an Executive Committee of Atlanta Presbytery on Colored Work. This committee was appointed at the fall meeting of Atlanta Presbytery, at which time the following report of the Presbyterian Committee of Home Missions was made on the colored work.

On July 1st Rev. Graham F. Campbell, a recent graduate of Union Theological Seminary, Richmond, Va., entered upon his duties as superintendent of the Colored Mission, which our committee, in co-operation with the Assembly's Committee on Home Missions, and the Central Presbyterian church of Atlanta, has inaugurated in the city of Atlanta. The response to his efforts has been immediate and highly gratifying.

The first branch of the work to get under way was the Sunday school. The last Sunday in June there were nine pupils in their places at the Mission House. There is now an average attendance of about two hundred scholars and about twenty white teachers from the various Presbyterian churches of Atlanta.

The sewing school has done very encouraging work, as the girls and women are very much interested. The school is divided into classes and each class is under the direction of volunteer white teachers. There are over one hundred

girls enrolled and as many as seven white teachers have been there at one time.

A Boys' Club was organized in the summer, supervised by Mr. Campbell, but the boys themselves plan what they will undertake. They play games, and are just now digging the dirt out of the cellar, getting it ready to have a shower-bath, kitchen, club-room, and possibly a small swimming pool. This will add



The Kindergarten

much to the pleasures of the boys and the efficiency of the building for the general work of the mission.

The Gate City Free Kindergarten Association has for several years used part of the mission building for a kindergarten. This work was begun again in September, but many children were being refused, as the Association could supply only one teacher. This seemed to be such a fine opportunity to get in touch with the children while they are still small, and indirectly with the mothers, that the mission decided to co-operate and are supplying an assistant. Both these workers are colored girls. The one paid by the mission was enrolled as a little girl on the first Sunday the mission opened, about twenty years ago. She is a graduate of one of the mission schools for Negroes in Atlanta. There are now about sixty children in the kindergarten.

The Mothers' Club was a natural outcome of the kindergarten and was organized about two weeks after the kindergar-

ten got under way. There have been several good meetings, and they have proved their interest by volunteering to do some extra cleaning about the building, and deciding, as a body, to give as they were able towards the support of the kindergarten.

The Christian Endeavor work has been the last to get started. Two presidents of two societies in different Presbyterian churches have offered their services and experience to help make the effort a success.

During the week September 14th-21st, at the invitation of the local committee in Atlanta that is directing the work, Rev. John Little and Rev. William H. Sheppard, of Louisville, Ky., spoke in all our Atlanta churches, presenting the claims of this work, and on Sunday afternoon, September 21st, the work was formally inaugurated with appropriate and impressive exercises.

During Home Mission Week, November 16th-23d, the work is being presented in six different Women's Auxiliaries at their special meetings.

Such is a sketchy review of a new work done by white people for colored people; a work with an unlimited outlook for the good it may do. To win back the confidence of the Negro, which the white man has lost through years of indifference, is a tremendous undertaking, and unless done by the Church, a well-nigh impossible one.

Through Christian-like co-operation between the races, tragedies will be averted and at the same time the work of the King will be furthered. The Presbyterian churches in Atlanta have made a great step forward in their missionary undertakings.

Atlanta, Ga.

ASSEMBLY'S HOME MISSIONS.

Aids in the support of work in every state in our bounds.

Sends evangelists throughout the entire Assembly.

Sustains pastors in weak churches.

Erects churches by means of loans and donations.

Maintains schools for Indians, Negroes, Foreigners, Mountaineers.

Brings healing through its workers and hospitals.

Lends money to assist churches in building manses.

Yields rich dividends on money invested.

Sends missionaries to frontier sections.

Has been the greatest force in the upbuilding of our Church in the Southwest.

Offers a field of service second to none.

Makes the Negro an asset instead of a liability.

Exerts uplifting influence in 800 communities.

Molds Christian Americans out of our immigrant population.

Is fundamental to the numerical and spiritual growth of our Church.

Sends a message of life and hope into the farthest coves of the mountains.

Supplies practically all Home Mission Literature used by all agencies of our Church.

Is largely responsible for the fact that our Church leads Protestantism in net growth.

Opens up new sections for our Church.

Needs your money, interest, service, prayers.

Supports entirely or in part five hundred paid workers.

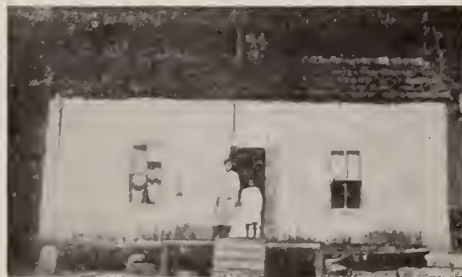
SIX STAGES IN THE EVOLUTION OF HIGHLAND SCHOOL.

First, the tree. Under the branches of which a consecrated teacher—need we say a woman?—sent by Dr. E. O. Guerrant, gathered a few children in the first school and Sunday school ever taught in that community.



First Stage

Second, the cabin, one of three. The principal and his wife lived in one, the teachers in another. One was used as dining-room and kitchen.



Second Stage

Third, the school building. Built of unseasoned, undressed lumber, open and uncomfortable, with smoking chimneys which make life miserable in winter, and low ceilings in the upstairs rooms, which make them intolerably hot in summer.

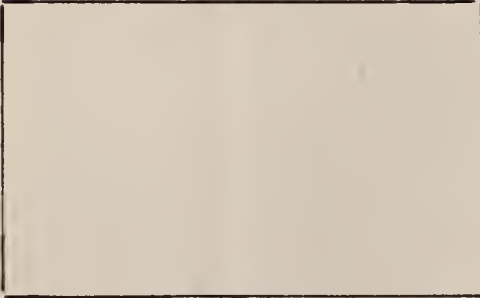


Third Stage



Fourth Stage

Fourth, the church. The church and the school make an invincible partnership.



Fifth Stage

Fifth, the new school building which will be built if *you* give half of the needed \$10,000.



Sixth Stage

Sixth, the new orphanage building, in embryo. Granite quarried on our land and rolled down hill to the building site.

SOME IMPRESSIONS OF THE CONFERENCE FOR COLORED WOMEN.

ELEANORA A. BERRY.

THIS is not an attempt to report in detail the Conference for Colored Women which was held at Tuscaloosa in September, but rather a record of some impressions received during two days spent in attendance. The workers from Tuskegee had left before my two days began, nor did I hear any of the evening addresses. Because of this my impressions are necessarily those created by the delegates themselves rather than by the program.

At a union meeting held recently in Atlanta by the Presbyterian churches, in the interests of the Frazer Street Mission, Dr. Plato Durham, of Emory University, made the statement that because he was Southern born, had been cared for by a Negro mammy, had lived his life among colored people, served by them, he used to think he understood them, but that after attending some conferences of the leaders of the Negro race and hearing them talk freely, he had

come to the conclusion that he knew nothing about them.

After attending the Tuscaloosa Conference, the fact has been borne in that scarcely one person in a thousand really understands the Negro of today. We know only one class. We have no point of contact with the educated Christian Negro who is teaching his people. We know the servant in the kitchen, but we do not know the teacher who is working to help the Negro children, who is molding their opinions.

For me personally, the conference at Tuscaloosa settled some perplexities and satisfactorily refuted three charges that are frequently made.

"The Negro is ungrateful and does not appreciate the help given him." One after another the seventy-four delegates from fifty-nine towns in eleven states told of the work they are attempting to do, of the Christian co-operation and help which had been given them by the white people of the town, and each was sure that her town had the "best white folks" of all. All bore testimony to the generosity which had made the conference possible. Nearly all of them had had their expenses paid by missionary societies in the white churches, but there was at least one who did not. The widow of a Congregational minister doing community work in a Louisiana town had attended two previous conferences, and thought it worth her while to spend \$13.50 of her hard-earned money to enjoy the blessings and privileges of the conference. The Negro who is sincerely interested in his people is grateful for the help given by the Christian white people.

"The Negro is not capable of taking an education." No one would dream of asserting that all are. Agnes Wells Henderson, one of the county demonstrators for rural schools in Alabama, however, was a living refutation of the statement. Seldom do we find a better command of clear, concise English than is hers, but with it goes a keen wit, an inexhaustible

fund of good humor, and an insight into the foibles of her race which made her talks always interesting and instructive, no matter which race her hearers belonged to. As she told of her work among the rural schools, of the need for Christian teachers, for higher standards of morality, religion and education, and urged the teachers present to be thorough, to be honest with the children and give them the right kind of training, the conviction grew that the hope of the Negro race is in a Christian womanhood, trained as this woman was, in a Christian school.

The third statement, which we hear on all sides, is that "education spoils a Negro. The educated Negro is not willing to help his own people." Here, too, the sound common sense of the Negro woman mentioned above contradicted the statement, as she told the members of the conference that the colored people must be more willing to receive correction, more willing to accept reproof, to take advice. She said that it was a dread-



From Left to right—

Aunt Polly Ann Wilkinson, the mother of two Presbyterian ministers, Evangeline Lee, wife of Rev. J. W. Lee, of Baton Rouge, and Agnes Wells Henderson, who is doing such a splendid work in the Rural Schools in Alabama.



Our colored ministers' wives at the Conference. Fourth from the left is the daughter of Rev. G. W. Gideon, Homer, Ga., a Hampton student. At the extreme right is the wife of Rev. Wm. H. Sheppard, one of the outstanding figures of the Conference.

The conference had many educated women, all working in their own communities to help the ignorant, untrained people. But do not think

ful thing to say, but because she knew how her people needed discipline and because she hoped for more of the boys and men to be brought under it, she was actually praying for the war to continue two years longer. But when the government put the ban on building materials, and she knew it meant no more church buildings and school buildings for her people in her county, where she was working so hard, she "began to pray backwards, and *that* prayer was answered." She urged them not to embarrass the white friends who were trying to help them by demands which it is impossible to grant; not to worry about Jim Crow laws, but to learn to keep their own quarters clean and decent.

The wife of Dr. W. H. Sheppard, of Louisville, telling of her work for the government in patrol duty on the streets of that city, of her work in the Negro slums, or with her lovely voice, singing the Negro Spirituals, is one of the outstanding memories of the conference. Her humility, her sweet spirit, and her consecration to the service of the Master and to her people were not to be doubted.

that all delegates were like these two. Few had their ability or education, but all seemed earnest, sincere, eager for help, eager to help their own people, and they will carry back to their fifty-nine towns and eleven states the knowledge that all over the South Christian white people are interested in their welfare and striving to help them.

They will take back a new ideal of cleanliness. "Clean-up day" has been observed at Stillman every day. The neat white beds, the clean fresh paint, and the spotless buildings were an effective object lesson. Some of the delegates told members of Salem church that Stillman Institute and the Insane Asylum were the cleanest places they had ever seen.

And if they received the same impressions as did at least one white visitor, they will go back to their work with a new courage to go forward, a new faith that the darkest hour is just before the dawn, and that a real Christian friendship is being cultivated between the two races, so dependent on each other, which must live side by side in this Christian nation of which each race is a part.

MY MISSION.

"I came not here of my own will,
But just God's purpose to fulfill.
My task to find out how I can
Best shape my life to fit His plan;
To let my Master point the way
In which my efforts, day by day,

May help my fellow-men to find
The way of peace, the purpose kind.
The path of service mine to take,
In Jesus' footprints, for his sake;
To let him lead, the road is clear;
To find his way, my mission here."

HOME MISSIONARIES.

Far down in the crowded cities,
And out on the prairies wide,
In the pretty towns and valleys,
Our Home Mission pastors abide.

They gather the children round them,
They visit the homes of all—
They preach to God's saints, and to sinners,
Go swift when the needy call.

They tell out the sweet old story,
They gather the wanderers in
From the snares of self and of sinning;
With love they the lost ones win.

Besides each brave worker, rising
Skyward where it points the way
Is the house of God, where the people
May gather to sing and pray.

Where His holy name is praised
And His hungry flock is fed,
And the bread and wine for His children,
In that sacred place is spread.

Whose task are these workers doing?
They labor for Christ our King,
For you and for me that our nation
They soon to his feet may bring.

So we'll do our share by giving
Our money, the cause to aid,
Our prayers for our faithful workers,
Lest they fall and be dismayed.

Lest the Master come to ask us
"Why is not your country mine?
And its 'mingled people' gathered in
Like stars in My crown to shine?"

WHAT THEY SAY ABOUT IT.

"Christianizing Christendom," the Home Mission Study Book, has met with a most cordial response. We are sorry that so many societies were not able to secure it for November, owing to the edition being exhausted. However, those societies should not lose the opportunity of studying this splendid book. See what the societies say that did get it, and place your order now, while the second edition is still available. "Our women are simply fascinated with it."

"It has been a source of great pleasure and benefit to have used Dr. Morris' book. No one can surpass him."

"The ladies are so enthusiastic."

"Enclosed you will find check for As-

sembly's Home Missions. This is a voluntary fund given to Assembly's Home Missions from the Ladies' Aid and Missionary Society of the Lancaster Presbyterian church, after a study of Dr. S. L. Morris' fine Home Mission book, Christianizing Christendom."

"I have just finished reading your 'Christianizing Christendom' and am greatly stirred by it. Our auxiliary has already secured about twenty copies for a Home Mission Study Class."

"Our class is progressing nicely. One lady says the third chapter should be in pamphlet form. So many, many people do not believe that God was in the war or that he chastens His people and children."

VARIETY IS THE SPICE OF LIFE.

MISS MABEL HALL.

HAVE you ever been in a lumber or coal camp? If not, don't die until you do visit one—you will miss so much.

Clothier is in two narrow valleys at the joining of two large creeks, called rivers. Here every nation, kindred and kind crowds together. Our cottage is opposite the drug store, our front door step is in the "big road" or "street."

All around us and under our porch are dogs and cats. We go to bed by the "billings and cooing" of the bride and groom on one side—two steps away—and

get up by the quarreling of the neighbors on the other side. In the evening a woman three or four houses below us comes out with her feed pail and calls the pig, it comes a-chasing down the street and she feeds it right there. Mr. Pig grunts and squeals until all is consumed.

Yesterday afternoon we went up to Mine No. 11 for Sunday school. Somebody said, "There's going to be 'meetin'" after Sunday school. Miss Poole said, "Very well, we'll hurry with Sunday school. I had my class of grown-ups near the door. In the midst of the lesson in

stepped a great, tall, erect, well dressed, black-broadcloth, preacher tailed coat, most dignified with his great family Bible—only the covers were about all that was left, the Bible part mostly gone—ebony brother!! When we finished, we started out and he took the floor!!!

The work right in Clothier certainly is most discouraging. Here is Home-Foreign Missions in a Duke's Mixture. Out of a population of 2,500, there were 69 at Sunday school yesterday morning.

Trained workers are needed, those who will try to win souls no matter what nationality. Those who will present the Christ in such a way that all these people

will want him, and not these other things.

The company will not give one-half day off—what American boy doesn't like baseball. These boys play on Sunday and don't come to Sunday school. They work six days. They play clean straight games; there's no drinking nor cursing allowed on the grounds.

The new school at Madison is coming beautifully. The buildings will be the best under the Home Mission Committee. Everybody up here seems interested and eager for the school. Mrs. Neal is away until about August 27th. I'll stay until she comes back.

Clothier, W. Va.

OUR SPICE BOX.

What is our Church's "Samaria?"

Mines and oil and great new cities thrill, but they do not represent the real glory of the Great West. What does?

It was bedroom, living-room, school-room and church. What was it and where was it?

Can you see the school building? Have we the means and generosity to make the vision a possibility?

A real revival began—when and where?

Give one proof that the Colored Mission in Atlanta has paid?

SENIOR HOME MISSION PROGRAM FOR JANUARY, 1920.

Prepared by MISS ELEANORA ANDREWS BERRY

1. Hymn—"A Witness for Jesus."
2. Prayer—For our country, and for the work of Assembly's Home Missions in its efforts to make this a Christian country.
3. Scripture—"Composite Commission."
4. The scope of Assembly's Home Missions.
5. Which phase of the work is most important?
6. Reports from the field.
7. Recitation, Home Missionaries.
8. Roll call.
9. Recitation, Assembly's Home Missions.
10. Prayer—For all home missionaries in our land, and especially for those laboring under our Church, and for a great blessing on their labors.
11. Hymn—"The Call of Christ."

NOTES:

The hymns are from hymns of Life and Service.

3. Use for devotional, "The Charter of Home Missions," from "Christianizing

Christendom," pages 14-20, using the Composite Commission as the Scripture lesson.

4. Editorial, and write to Literature Department, 1522 Hurt Building, for additional free leaflets on this subject.

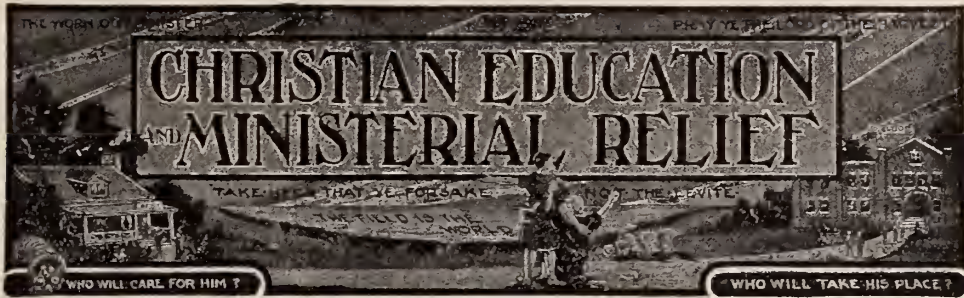
5. Let this be a free-for-all discussion. Some will be interested in one, some in another phase.

6. See this issue, copies of "The Soul-Winner," and past issues.

8. Cut up the Acrostic, and use for this, letting each one, as she gives her letter, state in which department this particular activity belongs. Be sure to give them in order.

9. This exercise from the Junior Department may not be too childish for the women to read and enjoy.

Be sure to order the new Calendar of Prayer, and find out something about the workers in each phase of the work. The price is 15 cents. Order from 1522 Hurt Building, Atlanta, Ga., or the Presbyterian Committee of Publication, Box 1176, Richmond, Va.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE AMENDMENT CONCERNING CANDIDATES.

THE General Assembly of the Presbyterian Church in the United States in 1918 sent down to the Presbyteries the following overture, recommending an addition to the form of government which was adopted by the Presbyteries and now becomes Chapter VI., Section 7, of the Book of Church Order:

Section VII.—Of Candidates for the Ministry:

I. A candidate for the ministry is a member of the Church in full communion, who, believing himself to be called to preach the gospel, enters on a course of study and of practical training to prepare himself for this office.

II. It is recommended that every candidate for the ministry should put himself under the care of a Presbytery, which should ordinarily be the Presbytery that has jurisdiction of the church of which he is a member. He should be encouraged by the session to do this; and upon his request, the session should furnish him with a certificate of his membership, and with testimonials of its judgment regarding his Christian character and promise of usefulness in the ministry, to be laid before the Presbytery.

III. In making application to be taken under the care of the Presbytery, the candidate for the ministry, in addition to presenting testimonials from his church session, shall be examined by the Presbytery on experimental religion and on his motives for seeking the ministry.

Should the testimonials and the examination be satisfactory, the Presbytery should receive him under its care after the following manner:

The moderator shall propose to the candidate these questions:

1. Do you promise in reliance upon the

grace of God to maintain a becoming Christian character, and to be diligent and faithful in making full preparation for the sacred ministry?

2. Do you promise to submit yourself to the proper supervision of the Presbytery in matters that concern your preparation for the ministry?

If these questions be answered in the affirmative, the moderator, or some one appointed by him, shall give the candidate a brief charge; and the proceedings shall close with prayer. The name of the candidate is then to be recorded on the Presbytery's Roll of Candidates for the Ministry.

IV. The candidate continues to be a private member of the church and subject to the jurisdiction of the session, but as respects his preparatory training for the ministry, he is under the oversight of the Presbytery. It shall be the duty of the Presbytery to show a kindly and sympathetic interest in him, and to give him counsel and guidance in regard to his studies, his practical training, and the institutions of learning he should attend. In no case must a candidate omit any of the subjects prescribed in the form of government as tests for licensure and ordination without obtaining the consent of Presbytery; and where such consent is given the Presbytery shall record the fact and its reasons.

V. For the development of his Christian character, for the service he can render, and for his more effective training, the candidate, when entering on his theological studies, should be authorized and encouraged by the Presbytery to conduct public worship, to expound the Scriptures to the people, and to engage in other forms of Christian work. These forms of service

should be rendered under the direction of Presbytery, and also with the sanction and under the guidance of the candidate's instructors during the time of his being under their instruction. A candidate should not undertake to serve stately a church which is without a pastor unless he has the approval of the Presbytery having jurisdiction of the church.

VI. The Presbytery shall require every candidate for the ministry under its care to make a report to it at least once a year; and it shall secure from his instruc-

tors an annual report upon his department, diligence and progress in study.

VII. The Presbytery may, upon application of the candidate, give him a certificate of dismissal to another Presbytery; and a candidate may, at his request, be allowed to withdraw from the care of the Presbytery. The Presbytery may also, for sufficient reasons, remove the name of a candidate from its roll of candidates; but in such a case it shall report its action and the reasons therefor to the candidate and to the session of his church.

GOD'S CALL TO YOUTH.

BY MRS. G. H. EVERSOLE, Caledonia, Mo.

Hymn—"Praise Him, Praise Him."

Scripture Reading (in concert)—Galatians 6:1-11.

Prayer—Of praise for the young people and God's guidance into lives of service.

Hymn—"Make Me a Channel of Blessing."
"The Stream of Life"—(See poster, explanation given by a consecrated worker.)

Short Stories—(Chosen from list suggested below.)

"Knightly Service."

"Hold On, We're Coming."

"The Second Call."

"Heavenly Voices."

"God's Service Star."

Silent Prayer—For listening ears to hear the call, willing minds and hearts to obey—closed by pastor or leader.

Hymn—"Lord, Is It I?" (will be more effective if sung as a quartet by consecrated singers who put their very best into the rendering of it.)

With bowed heads let the young people unite in repeating, "Lord, what wilt Thou have me to do?" "Speak, for Thy servant heareth."

Benediction.

The stream of Life divides soon after we set sail—the channel for the vessels of Service grows broader and deeper; if we sail upon this vessel, our opportunities become greater as we travel on to the harbor of usefulness while those who sail on the vessel of selfishness must pass through narrow and dangerous channels which are continually growing narrower, leading to the destruction of the soul on the rocks of carelessness and indifference. Those who travel this way become narrow and self-centered, caring only for that which is to their own personal interest.

Such as these are not missed when they are gone.

While those who sail on vessels of service are a blessing to mankind and a glory to God, and when the end of the journey is reached, they will receive the reward, "Well done, good and faithful servant, enter into the joy of thy Lord."

ON WHICH ARE YOU SAILING?

STREAM OF LIFE

On which are you Sailing? Service or Selfishness?

MINISTRY
MISSION FIELDS
CHRISTIAN COLLEGES
MISSION SCHOOLS
SUNDAY SCHOOLS
TEACHERS
LEADERS FOR Y.P.
CHARITIES

CHURCHES
MISSION FIELDS
CHRISTIAN SCHOOLS
RED CROSS
Y.M.C.A.

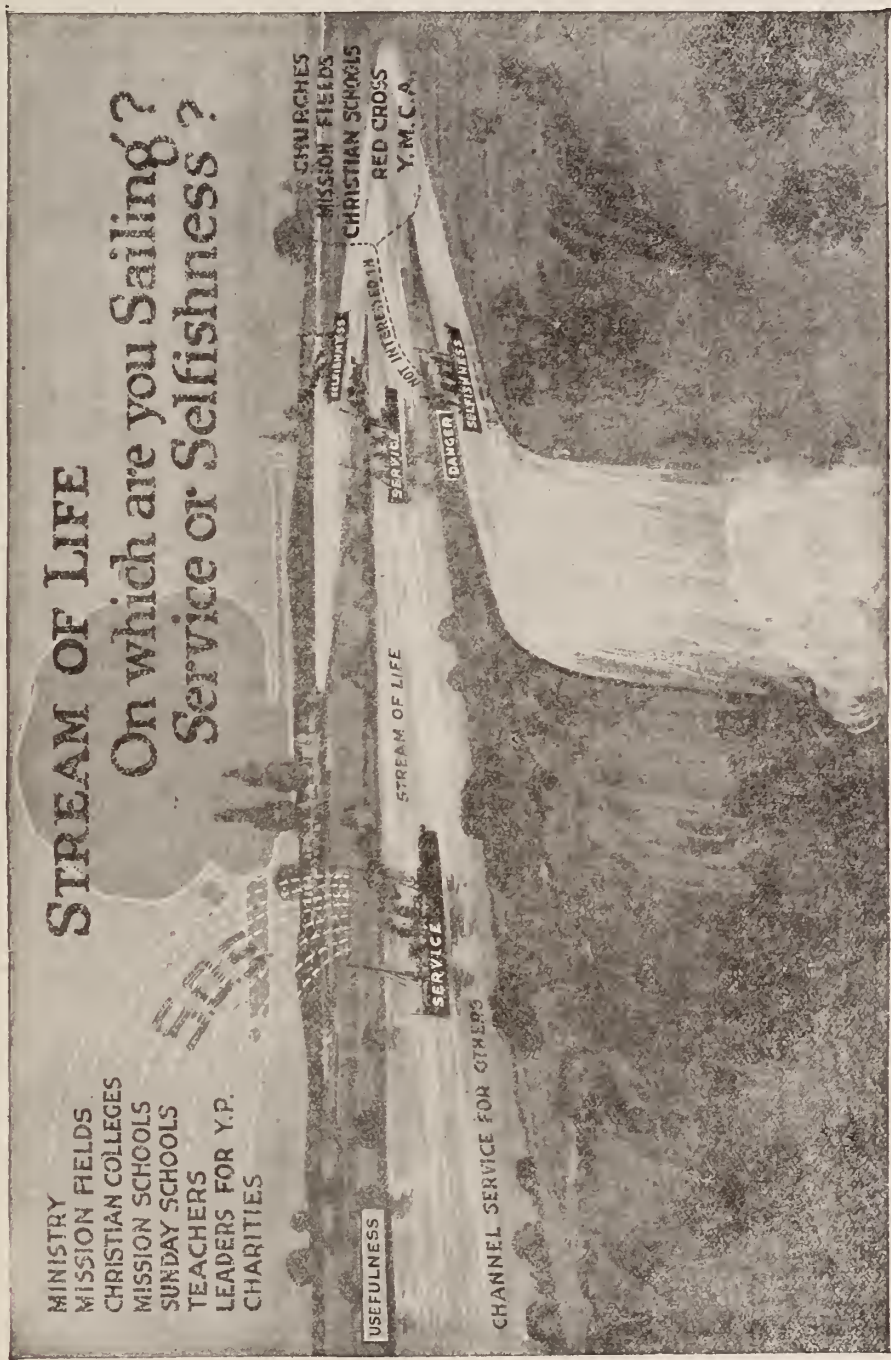
RELIGIOUS
SERVICED
DANGER
SELFISHNESS

STREAM OF LIFE

USEFULNESS

SERVICE

CHANNEL SERVICE FOR OTHERS



A UNIQUE INSTITUTE.

THE Presbyterian Ministers' Fund for Life Insurance, which was organized by the Presbyterian Church in 1717 and chartered in 1759, is the oldest "old line" insurance company in the United States. While it is today without ecclesiastical connections, this fund is rendering untold service to the ministers of the Presbyterian Church as well as those of other evangelical denominations.

It is especially pleasing to read the hearty commendations of this fund that are published in the Insurance Journals. We call special attention to the following paragraphs which are taken from the "United States Review," Philadelphia, Pa., in the issue, July 11, 1919:

"In the latest life insurance statistical comparisons the honors all go to the Presbyterian Ministers' Fund. Moreover, this honorable record has been made by the Ministers' Fund for so many years that it would be surprising if it were to fail to do so. While this institution is in the 161st year of its corporate history it has only been in the last twenty-five years that the tide in its affairs has turned strongly in its favor. This record has been made on the basis of meritorious management that has been not only capable and efficient, but most economical and conservative.

"To any one at all familiar with the fund and its methods of management one thing stands out before and above all else, namely, that it is pre-eminently the policy hold-

ers' company. Nowhere else can they possibly find the same low premium costs, the same low interest on policy loans, the same low cost of management, the same easy terms for payment of premiums, the same kindly interest in their insurance affairs, the same gracious treatment, and the same liberal and generous benefits. The ministers are greatly privileged to be eligible to the fund and the strangest thing in all life insurance experience is that there should be any of them insured with any other company unless they first have the \$15,000 limit carried by the fund."

Twenty-five years ago the management of the company decided to eliminate agents and to make its appeal directly to the ministers who are eligible to its benefits. I have frequently heard State managers of the best life insurance companies of America say, "If I were eligible for insurance in the Presbyterian Ministers' Fund, I would take all I could get in that company and then insure in the one I represent."

Rev. Perry S. Allen, D. D., 914 Commonwealth Building, Philadelphia, Pa., has been president of the Presbyterian Ministers' Fund for the past twenty-five years. To his courage, foresight and ability may be attributed the largest part of the wonderful success of the company. He has been assisted in this work by a strong corporation of leading business men and ministers of the country.

ECHOES FROM THE STUDENT LOAN FUND.

The president of one of our colleges wrote: "The four students here who are receiving help from the Student Loan Fund are the most earnest and conscientious students in the entire student body. They are all using their time and money wisely. One of them has led her class ever since she entered, making the highest grade of any student in college.

The testimony from scores of students is: "Without the assistance from the Student Loan Fund it would have been absolutely impossible for me to come to college or to remain to complete my education."

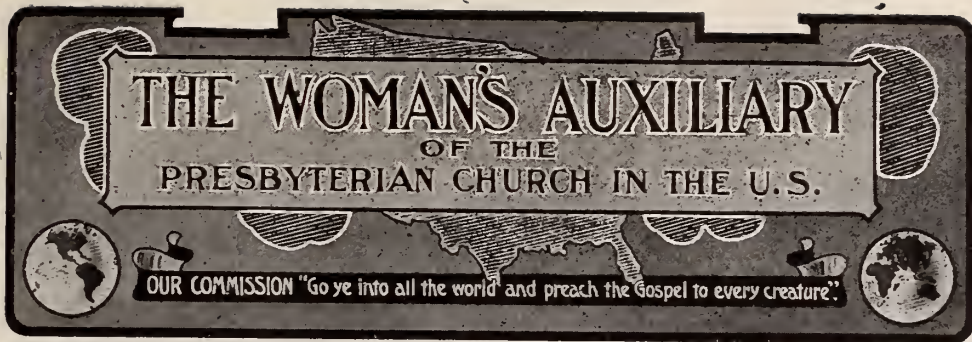
A mountain girl of rare promise writes: "The Student Loan Fund is a wonderful thing and will do a great amount of good. May I thank a'f of you who made it possible for me to secure the help I needed just at the right time?"

A faithful young woman just graduat-

ing from college wrote: "I was early left an orphan, all alone, and would be helpless now were it not for the fact of the education I received by means of the Student Loan Fund. I hope many other students may be benefited as I have been."

The promising daughter of a faithful home missionary writes: "I had no other means of coming to college except the Student Loan Fund. My father's salary would not permit of his bearing the expense of my education. I am being greatly benefited here and would regret very much to have to give up my education."

Another young man wrote: "The Student Loan Fund made it possible for me to get an education. Had it not been for the loans I would possibly have never gone to college. I owe you far more than the amount of money expressed in figures."



Mrs. W. C. WINSBOROUGH, SUPT. AND EDITOR, 257-259 FIELD BUILDING, ST. LOUIS, MO.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

THE TAPER.

"China is moving whither?"

FANNIE E. S. HECK.

She prays before the idol shelf,
Head bowed, bands crossed,
For those more dear than self.
Low trampled, roughly tossed,
'Tis her poor taper dim
Devoutly trimmed
To hope and joy and love.
Dare you to be so bold
To strike it dark and cold,
Nor give the sbining rays
Of your bright blaze
From heaven above?

THE GENERAL UTILITY WOMAN'S VISIT TO THE WOMAN'S AUXILIARY.

Mrs. T. P. PATTERSON.

I DON'T hev no time ter attend the Missionary Society in my own church. I'm too busy doin' things nobody else wants ter do. Such as scrubbin' the'r floors, er doin' the'r extry laundry work, what the reglar washwoman can't, er won't do. Er stayin' Sunday mornin's an' keepin' folkses children er getting' dinner fer them, so's they can be religious.

But t'other day Miz. Greatheart ast me would I go to her Missionary Society with her an' wash dishes. She was one of the hostesses, an' promist she'd furnish a dish-washer.

So I went. I can't refuse Miz. Greatheart nuthin', she's so good to me. She's one woman that makes me feel like if I had the time I'd like ter be a Christian. Not thet I

claim ter be wicked ner nuthin', an' my morals is sound as a dollar, but I don't claim ter be as good as these folks thet is present ever' time the church doors is opened. Did you ever hear enny uv thet kind talk? Now I don't mean ter be bemeanin' them, but I can't help thinkin' sometimes thet if they would make it a rule ter be absent say about once a month an' give somebody like me a chanst ter go ter church, mebbe the Recordin' Angel would put just as bright a star by the'r names as the other way.

You know I do bev the funniest noshuns erbout thet Recordin' Angel. F'rinstunce, I c'n see him up there in my mind's eye givin' folks credit fer things us mortals wouldn' notus much, an' givin' others real

black marks fer things we'd give 'em a medal fer. But I don't ever tell them noshuns ter nobody. They'd like as not think I wuz added if I did.

Well, I went with Miz. Greatheart, an' she made me go upstairs where the bizness meetin' wuz goin' on, fer a while. She's that way. Nobuddy else would a-though uv askin' me up there becuz I didn' go dressed up. I set down behind the rest in a classroom, where I could see an' hear, but wouldn' be notused much.

An' Miz. Greatheart set by me. That's one uv the things makes me know she's a born lady ez well as a Christian. I c'n most allers pick out a lady that way. They don't have ter bother erbout who they set by, so's they'r clean an' respectable. Now ef you'll watch you'll find out that's so.

The ones what ain't sure they'r somebuddy, most allers picks on rich er popular er well-dressed folks ter set by. An' ef they do happen by chance ter get by a pore person, or one that's unstylish er ignorunt, they show that they feel the difference right away. Why, jest the way they set, without the'r ackshully doin'er sayin' ennything, c'n show that they feel a mistake has been made. But I must get back ter the meetin'.

I liked that leader, she wuz so whole-souled. She jest lammed away an' said what she honestly believed ter be the truth. You could see she really felt ever' word uv it. An' she didn' mince matters ner cater ter ennybuddy. She wa'nt there fer no perlitical reasons. She wuz hones'ly tryin' ter lead them wimmin ter feel the real purpose uv their comin' tergether. She showed without enny mistake that they should be met fer the purpose uv spreadin' Christ's kingdom.

Well, it seems like my mind allers does hinge on the least an' unimportantest things in a talk. An' then it jest goes on an' on until it finely makes somepin' outen it.

This time when she said "To get away from worldly things," my mind commenst ter ramble. An' ez I looked around at the crowd, I knowed she wuz right.

There wuz Miz. Jamison, fer instunce, lookin' tired enuf ter drop. I knowed she'd come ter git away frum her house an' children. An' she wuz lookin' right then like her one idee uv heaven wuz "a place where the weary shall forever be at rest."

An' there wuz Miz. Cheatem, who I felt, havin' had dealin's with her in a business way, hed come ter git away frum her real self. An' she wuz lookin' erbout ez sweet ez you ever seen. Not at all like she does at home ever' day.

Then ther wuz Miz. Hamby ez I felt sure

hed come fer the reason the leader hed set forth. You couldn' doubt it fer a momunt. Why, that woman with the Light uv the Spirit uv Christ shinin' through her face, looked like a angel ter me. Her light hair sort uv curled around her face in light lookin' waves, an' she looked like some picters uv angels with thet halo they wear.

An' it wan't put on with her, nuther, becuz everbuddy knows she's livin' a genuwine Christian life. She don't make no fuss erbout it, but she jest does so much *underhanded* good thet ain't shouted abroad.

Now you know some folks is always a quotin' Scriptor ter jestify 'em in the'r noisy good works. They'll tell you where the Holy Book sez not ter hide yer light under a bushel, but they seem ter forget thet the light is ter be showed fer the purpus er leadin' men ter glorify somebuddy else besides theselves.

You know I've speshully notused that sort uv feelin' in some singers, though not near alluv 'em, thank goodness.

I love music so, thet I've allers felt cheated thet I ain't never had no gift thet way. So I take ever' chanst I c'n get ter go an' hear fust-class singers. An' in singin' sacred pieces, I've notused thet one or two uv 'em would fergit the meanin' 'er whut they wuz singin'. They'd be so wrapped up in theselves thet they seemed ter fergit who it wuz thet a sacred song should glorify. F'rinstance, if they sung, "I will be exalted, saith the Lord," they'd give you ter understand right in the beginnin' before they ever managed ter come ter the "Lord" at all, thet they, alone, wuz ter be exalted.

An' whenever they did manage ter confine the'r singin' ter ennythin' so simple ez "Abide With Me," they made you feel like ther' wuz a invisible, but none the less present chorus, jinin' gaily in (like they sometimes do) with a "Emph'sis on the ME, Lord, emph'sis on the ME." An' you felt when they hed finely finished an' let it alone, thet it wuz jest one more good old hymn gone wrong.

But Miz. Masel got up ter sing at this meetin', an' thank goodness, she's the kind uv singer thet sings sacred songs right. Becuz her life is jest one song uv praise ter her Master. She could easy a been one er them big public singers, but she's another er them "quiet workers in the vineyard" thet gives courage ter sech ez me, not ter give up hope.

Well, she sung somepin' erbout "Somebody Cares," an' hit the right spot ez she always does.

I'd beel feelin' kinder hard an' resentful-like jest before she begun ter sing. Like f'r instunce thet they wuzn't moren a hand-ful er the well-dressed wimmin in thet room

thet cared a straw erbout whut I. hed ter go through with jest in order ter git a bare livin'.

But soon's she begun, everbuddy in the room wuz still ez death. An' you c'd see they wuz all took up with whut she wuz singin'. An' ez I watched the'r faces thet they fergot ter guard the expressions uv fer a minute er so, I fergot myself in findin' thet some uv them must uv been through troubles, too. Mebbe they wuzn't very big troubles, but I guess they seemed big ter the ones they belonged to.

Miz. Masel wuz singin' ter glorify the Master. You couldn't help feelin' it. Becuz you ackshully fergot her whilst she wuz singin', an' could ackshully see the Tender Shepherd watchin' over us, *carin'* erbout our troubles an' worries, an' ready ter smooth them away ef we'd let Him!

When she finished, tber wuz some er the ladies, jest a handful, thet wuz nearer smilin' than tears. "An' them," I said ter myself, "Is the ones thet don't 'low the'r selves ter hev no worries. They is so consecrated, thet they jest, with the help er the Lord, turns the'r troubles inter blessin's."

Wouldn' it be fine ef we c'd all do thet way? Then folks c'd tell we wuz Christians becuz we'd be goin' aroun' smilin' all the time! After the meetin' everybuddy went downstairs fer the soshul hour.

Several uv the ladies come out in the kitchen, fer one thing an' ernother. Two uv these spoke ter me so nice, an' smiled at me an' shook hands like they meant it. Mebbe you never hev notused the different ways people has uv jest speakin' ter you. Well, I do. An' these ladies I wuz talkin' erbout spoke in sech a kind way thet it made me feel like I wuz somebuddy, after all.

An' I watched them as they went out among the other ladies, an' they spoke ter everbuddy the same way. I couldn't help thinkin' how much good they wuz doin' warmin' folkses hearts thet way.

Now you may not think much uv my hombly way uv jedgin' peoples' Christianity, but it's the back-stairs, an' kitchen, an' ever'day way. An' who c'n say but what it's ez good ez enny?

Winston-Salem, N. C.

THE FOREIGN MISSION STUDY SEASON.

THE first week in January is the season for organizing the Foreign Mission Study Class. This year, the text-book for our denomination is entitled "Fifty Years in China," a story of the work of the Southern Presbyterian Church in China, written by our own missionary, Dr. Woodbridge. A leader's supplement by Miss Carrie Lee Campbell will give splendid help to the leader.

The interdenominational text-book this year is "A Crusade of Compassion," a study of medical missions. This subject is a most appropriate one at this time, and a denominational supplement, telling of our own

medical work on the foreign field, can be secured by writing to the Auxiliary Office.

Organize your Foreign Mission Study Class at once. See if you can get the young people interested. The Junior book, "Mook," a tale of a Chinese boy, is most interesting for the younger children. The men of your congregation will enjoy reading "Money, the Acid Test." Can you not arrange to have every department of the church studying Foreign Missions during this season? Write us if we can help you.

"Ministers of Mercy" is an excellent study book for young people of the later teen age.

A WORTH-WHILE STUDY CLASS.

MRS. ANDREW J. HOWELL.

NOW that we are planning for our Mission Study classes, I am thinking that perhaps I may suggest something from my own experience that will appeal to some of our societies.

While I was living in Wilmington, N. C., we decided, in the Winter Park church, to close our foreign mission study class by inviting the women's societies of the other

denominations (Methodist and Baptist) to be our guests and have an exchange party. We had a very large attendance and tried to make our guests feel how welcome they were and how really grateful we felt in such cordial fellowship—or "sistership." During the course of the program some of their representative women told, by written papers or carefully prepared talks, what



Some of the Leaders of the Conference for Colored Women at Tuscaloosa, Ala., September, 1919.

Back Row, left to right—Mr. Osborn, Miss Edith Gramig, Rev. R. K. Timmons, Rev. Paul Moore, Miss Eleanora Berry.

Front Row—Mrs. Dan Little, Mrs. W. A. Ross, Mrs. J. W. Bruce, Mrs. W. C. Winsborough, Mrs. W. E. Hinds.

their denominations were doing, and—"just between us"—it made some of us Presbyterian women sit up and take notice. And we certainly tried hard, when our time came, to tell something worth while, too.

The principal feature of the afternoon was an address by one of our ministers, formerly a missionary to Africa, illustrated by a large collection of curios which he had gathered there.

Another time, as a fitting conclusion to our Home Mission Study class, we again invited the Methodist and Baptist women to tell us what they were doing here at home, and they did it, too. I hope we interested them in our turn.

Of course, neither afternoon would have been completed without a social hour. When we served something that I shall call "light refreshments," as I have really forgotten exactly what they were; but I believe strongly in a cup of tea or a sandwich at church affairs—not that I am apt to be par-

ticularly hungry, but, if I see a new-comer or a seldom-comer with a cup of tea in her hand, I know she cannot slip out before I have a chance to speak to her. If I see some of the good old reliables anchored down by a cup of tea, it also gives me a chance for a friendly chat with them, and perhaps time to make an appointment to go for a few church visits together on the morrow.

Do not say you have no church kitchen—if you could only see the cunning kitchenette we evolved in one corner of the Sunday-school room. It was about as big as a minute, but it held all the paraphernalia necessary, and even camouflaged a place to hold Sunday-school literature. We took quite a pride in it, and it helped us many times.

I do hope we can all have wonderful study classes this year; they need to be doubly good to make up for what the "flu" did for us last fall.

Latta, S. C.

GRUMBLETOWN.

When Dr. Grit and Deacon Grace
Had launched the enterprise,
Old Uncle Doubt came in to say:
"I hardly think it wise!"

"It takes a *world* to work, you know,
These mighty things to do;
And let me just remind you, sirs,
That you are only two!"

"Thrice welcome, then, to new recruits!"
The workers cried with glee;
"The task indeed is hard for two:
Join in and make it three!"

"I guess I will," said Uncle Doubt,
"Since you are bound to win;
And I'll go out around the town
And fetch the others in."

So in they came, a merry crew,
Including Brother Try;
And Brother Slow, and Brother Go,
And Brother By-and-By.

Until the whole wide neighborhood
Had joined the enterprise;
For even Deacon Grumble came,
And Madam Criticize!

So many happy helpers came,
So large the business grew,
It soon became the biggest thing
The city ever knew.

If you, my friends, would emulate
The worthy and the wise,
Don't hide away in Grumbletown,
But join the enterprise.

—Lyman Edward Davis.

READ THIS.

WANTED A PIANO!

Stillman Institute, our school for training of negro preachers at Tuscaloosa, Ala., has no musical instrument worthy of the name. This is a great lack when we realize the important part which music plays in the colored race.

The school has enrolled this year some gifted singers, and a chorus choir has been organized which is much in demand for concerts. Recently they were asked to give an evening at the State University, and their listeners were delighted with the music.

The school needs and should have at once a good piano. Will not some individual, or auxiliary, or Presbyterial volunteer to furnish this greatly needed instrument?

Anyone interested, please address Rev. R. K. Timmons, D. D., Stillman Institute, Tuscaloosa, Ala.

YOUNG FOLKS ATTENTION!

Mrs. W. R. Guerrant, of our Highland College at Guerrant, Ky., is sadly in need of athletic equipment for the group of Camp Fire Girls which she has begun in the school.

The girls need tennis equipment as well as basket-ball and surely there are girls societies in the church who will be glad to furnish these needed helps for the progress of the work.

Anyone interested will please address

Mrs. W. R. Guerrant, Highland College,
Guerrant, Ky.

INFORMATION WANTED!

We are anxious to tabulate the various things which the circles are doing in our Woman's Auxiliaries. We are hearing of many novel and splendid activities of some of these groups and we are wanting to hear more. Won't you please write us some of the things which the circles in your auxiliary are doing?

Please write promptly to Mrs. W. C. Winsborough, 257-259 Field Building, St. Louis, Mo.

ATTENTION, AUXILIARIES!

Every Synodical, Presbyterial and local society in the Woman's Auxiliary is asked to appoint a Secretary of Bible Study and Prayer Bands. Will you please appoint this officer at once, and not wait until the beginning of the new church year.

Through this officer we expect to promote the month of intercession which is to precede our Every-Member Canvass this year. We hope to enroll forty thousand intercessors for that month, and this new officer is to do the enrolling in her local church. Will you please forward to the office of the Woman's Auxiliary, 257-259 Field Building, St. Louis, Mo., the name of this officer at once, in order that we may send her pledges to circulate in her church.



Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

If Millions Prayed.—(3 cents.) Wm. E. Doughty. \$2.00 per 100. Good to be scattered just before your thank-offering or your annual canvass.

Because Miss Seymore Sacrificed.—(2 cents.) Katherine Thaxter. Showing how the spirit of sacrifice was contagious; easily lends itself to "acting out" the after-war financial situation.

Leaflets on Stewardship and Tithing, and kindred subjects, many of them free, from Dr. Wm. Fred Galbraith, Times Building, Chattanooga, Tenn.

Spend 19 cents and get these nine leaflets as parallel reading for your Mission Study Class in January:

Bearing Precious Seed.—(2 cents.) B. M. Ogsbury.

A Spring Song.—(2 cents.) Maude Norling.

The Stranger Guest at Tong-An.—(2 cents.) Katherine Green.

Developing-Character School for Girls.—(5 cents.) Mary E. Talmage.

The Dragon Vase.—(2 cents.) Mrs. James B. Parsons.

A Little Child Shall Lead Them.—(1 cent.) Mrs. P. W. Pitcher.

A Missionary Romance.—(1 cent.) Helen C. Kip.

Bound and Free, or Two Miracles.—(2 cents.) K. M. Talmage and L. E. Johnston.

China's Gateways.—(2 cents.) Mrs. P. W. Pitcher.

Sunday-School Helps.—Three books, 50 cents each—"The Home Department," by Minnie K. L. Karnell; "The Beginners' Department," by Louise M. Oglevee; "The Senior Boy," by Eugene C. Foster. For these three books write to the Presbyterian Board of Publication, Witherspoon Building, Philadelphia.

Learning Through the Hands.—Send to the Missionary Education Missionary Movement, 160 Fifth Avenue, New York, and ask for their Japanese garden, house, and objects used in a Japanese home. Complete, with manual, \$1.50. Write direct to New York for this.

THROUGH EYE.

SOME PICTURES TO USE.

Picture Sheet Series—Sixteen-page fold-folders of pictures with descriptions ready to cut out and mount. Each, 10 cents.

Africa.—Thirty-four pictures, intended especially for use with *African Adventurers*.

Child Life of the World.—Twenty-three pictures of child life in different countries.

How We Travel.—Thirty-four pictures of representative ways of travel in different countries.

The Italians.—Thirty-five pictures of Italian life in Italy and America, illustrating *Giovanni*.

South America.—Thirty-four pictures for use with *The Land of the Golden Man*.

Work Around the World.—Intended especially for use with *Stories of Brotherhood*.

How We Are Fed.—Illustrating our dependence on the people of the world for our food.

(Order from Auxiliary Office.)

THROUGH EAR.

SOME STORIES TO TELL.

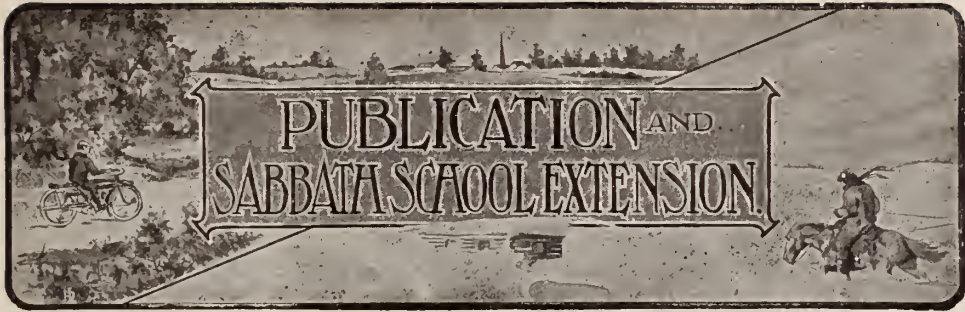
The field of Christian missions is rich in material for the story-teller. Stories of child life, folk-lore, of heroes of all races, and adventures of missionaries of all times help to give children a sense of world friendship.

African Picture Stories.—Katherine Hazeltine. A set of six pictures, 9 by 13 inches, with a teacher's manual containing stories to tell to primary children. 30 cents.

China Picture Stories.—Fanny L. Kollock. A set of five pictures, 9½ by 12½ inches, with a teachers' manual of stories to tell to primary children, and pupils' story leaflets with suggestions for hand-work. 30 cents.

Helper Picture Stories.—A set of six pictures, 10 by 12 inches, with a booklet of stories for use with primary children. Suited especially for platform use in telling of helpers in home and foreign lands, 30 cents.

(Order from Auxiliary Office.)



Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA.

A HURRY CALL.

IT was midnight when the violent ringing of the bell awoke the household to receive a special delivery letter for the Editor of this article. The contents of this "Hurry Call," from a teacher of adolescents, read as follows:

"I have organized my Sunday-school class of fourteen girls and have appointed ten committees. Write me word what to give them to do. Answer by return mail—or sooner if possible."

What would you have said? Who organized a class? The teacher or the class? What is the only possible reason for appointing a committee? Does the committee or the task materialize first? For a class of fourteen can ten committees be effectively set to work except under abnormal conditions?

The fact that such a letter could be sent out in good faith by an actual person, leads to a realization that there still exists a real need for the right understanding of the right kind of activities for organized Sunday-school departments of young people from 12 to 23.

Hence this month the material given in this section will aim to show the "activity life" of such organized classes and departments as are really setting up activities with a well-defined motive back of them, and which seek to work towards a given objective. This objective is character building. This motive is the desire to transmute great fundamental Christian principles into the character content of the life of the boys and girls who engage in these activities. All of these forms of expression are actually being used successfully.

Lloyd George says:

"Personally I know what a Sunday-school can do. All the best training I ever had was in a Sunday-school. It is what has chiefly enabled me to do my work. The best university is the Sunday-school, and it is by far the most excellent way of conveying religious instruction."

The next time any one ignorantly says in your presence that the Sunday-school does not train for service, point to Lloyd George.

I. WORSHIP ACTIVITIES.

The high school boys in camp were undergoing the process of sunburning, says Bert Monehouse, in the Graded Sunday-School Magazine. As might be expected under such circumstances, there was considerable restlessness and uncertainty of temper. One morning the adult director called upon a boy, nicknamed "Stubby," to pray. And this is the way "Stubby" prayed:

"O Lord, heal the fellows who are sunburned; help them to be good-natured about it. We are going to play East Des Moines on Saturday. Help us to win if possible; if not, help us to play fair and be good losers. Amen."

Not only did "Stubby's" dynamic prayer have the effect of turning the boys' attention from their unpleasant physical condition to that of the baseball game that they were to play at the week-end; but it also demonstrated the all-round characteristics of the teen-age boy's religion. When we analyze the prayer we find that it takes in all four sides of his life—physical,

spiritual, social, mental—and that is the way he lives his religion. Thus: "O Lord, heal the fellows who are sunburned" (there is the physical side); "help them to be good-natured about it" (there is a bit of the spiritual); "we are going to play East Des Moines on Saturday" (there is the social side); "help us to win if possible; if not, help us to play fair and to be good losers" (there is the mental side), completing a prayer full of energy and power.

The opening exercises next Sunday will be conducted by the Young Men's Class.

Come early so as not to miss any part of it.—*From Asheville, N. C.*

You will be interested in knowing that the Montreat Club took charge of the opening exercises of the Sunday school but Sunday and gave us a splendid twenty minutes. Some of the Montreat slides were shown and explained by Eugene Brown and Mr. Troeger. Walter Brown led the opening prayer and we had "Ivory Palaces" sung as a solo. The last three or four minutes Virginia Adams gave a splendid talk on our work in Korea.—*From Huntington, W. Va.*

In a senior Sunday-school class not long ago a seventeen-year-old boy was asked by his teacher to offer the prayer before the lesson. He prayed:

"Dear God, we thank you for this beautiful day. We thank you for our teacher, because he has the knack of making the fellows study and get out of the lessons what they ought to get. Amen."

There is usually nothing very sublime about boys' prayers, none of eloquence, none of humility; yet they are sincere, simple, and earnest petitions for granting of things necessary to their active, everyday lives. No Sunday school can thrive which does not nurture and use the dynamic prayers and services of its young people in every way possible, even to the sacrificing of our adult traditional rights.—*Selected.*

The having of our own worship program, separate from the rest of the Sunday-school, has affected chiefly four things, i. e.: (1) Attendance; (2) leadership, (3) loyalty, and (4) convenience.

We have found that, while this plan has not, as yet, increased our attendance it has held the attendance steadier through the long summer months and also increased the punctuality of the fellows.

This plan has increased the efficiency of the fellows in leadership. Some of the boys who wouldn't think of leading before are following another's example and now can lead splendidly.

We have also found that the members of the department are more willing to help in any plan we undertake.

In reference to convenience we can simply state that we have found it much easier to propose and put into execution any plan for the furthering of the interests of the department or for our pleasure.

(Signed) WARREN M. COX, JR.,
Vice-President of Teen-Age Department,
Gov. Street Church, Mobile, Ala.

You know our young people have the closing exercises of the department and

now they are clamoring for the opening exercises, too. You know since they came back from Montreat they are eager to do more than ever before, and it was astonishing when they held an executive committee meeting about two weeks ago to hear the assertion made that they wanted their Sunday school to be a Young People's Sunday school. In other words, they wanted it known all over Birmingham that South Highlands was a Young People's Sunday school, and they very sagely added that if the young people knew that, that we would not have room to accommodate the crowds that would come. They are waking up and the enthusiasm brought back by our conference delegates is spreading like leaven through the whole body of our young people. This is the turning point with our young people. If they are led right they will develop into one of the strongest bodies of young people, but if this wonderful impression is not led into the right expression they will be worse off than they were before. They must be held in bounds and be led slowly and surely. They have been allowed to take entire charge of Rally Day and seem very much interested in it, and I believe they are going to make a success of it. They are going to use the program suggested by our Sunday-school committee with a few slight changes. For instance, the president of the department will read the responsive exercises and the prayers will be made by the girls and boys instead of pastor and superintendent.

The Executive Committee met with their leader about two weeks ago, and outlined their next six months' work to some extent. They decided to arrange a set of programs which would take them through next March. These are the plans they made: Each month they are to bring before the department a special speaker, have one mission program presented, have a praise service and what they termed a variety or special program. This is their term for it and on this Sunday they expect to take the special holiday closest to it and make the program in keeping with this day. For instance, October will be on the order of observance of Harvest Day; November, Thanksgiving; December, Christmas, and so on. On the odd fifth Sunday they have decided to hold a round-table discussion of the affairs of the department. We do not know how these programs will work out, but think they have certainly planned for variety, don't you? The leader is only going to be responsible for one program in the month—the mission—and they are to arrange the others themselves. The special programs have already been assigned to six of the young people—all of them Mon-

treat delegates but one. Of course their programs will be submitted to the leader, who will advise concerning them.—*From Birmingham, Ala.*

II. SOCIAL ACTIVITIES.

Mrs. M.'s class will give a reception to the Young People's Bible Classes at her home Tuesday evening at 7:30. At this time the organization of this department of the Sunday-school work will be completed and a full attendance is desired.

We want to keep on our regular mailing list all the young people who are away from the city going to school, so we may send them notices of the church activities from time to time. Give the names and addresses to our Educational Secretary.

The Girls' Department is steadily growing in numbers and the interest is increasing every week. Be on hand Thursday at 5:30 for the dinner.

The Boys' Club room is to be located in a room adjoining the one used by the Boys' Department on Sundays, we want to furnish it to make it look as home-like as possible and to make it an attractive place for the boys, so that they will want to come to it. The boys are to bring their books and let the club room have the use of them, and they are to be loaned out after the manner of the public libraries. We will have plenty of easy chairs, reading tables and all kinds of games, and we will have candies, etc.—bought at wholesale prices—and sold to the members at cost prices. Later when the girls get their club room they will make us sandwiches, etc.

The club room is to be in charge of a committee of six—Eugene Brown as president, Eugene Mauze, Carl Burns, Charles Lawton and two others yet to be named. (Notice that with the exception of Lawton all the others are Montreat boys.) Each one of the boys are to have charge of the room one night a week, keeping it open from 7 to 10 P. M. They plan to have a short devotional service at 7:30 to be led by the boy in charge. This suggestion came from the boys and I was very glad that they were in favor of such a service and that they mentioned it first.

I believe that all the boys are interested in the club room and that it will be a great success and that it will do much toward keeping the boys off the street and out of the pool rooms at night. I forgot to mention that we have a victrola and piano in the room, so they will be well supplied with music.—*From Huntington, W. Va.*

One Loyal Daughters class I know has

twenty-five members. Their colors are Alice blue and silver; motto, "Be not weary in well-doing;" emblem, bluebird. They had a bare, unfurnished, cemented basement room. They got busy and made a rag carpet for the cement floor, papered the wall with blue building-paper, stenciled a frieze of big "L.D.'s," gave the stove a coat of aluminum paint, made cushioned window boxes covered with bluebird cretonne, decorated the room with a blue and white Loyal Daughters pennant, silver-framed pictures and a white, bell-shaped drop-light with a blue border. Now they have a beautiful room, in which they take great pride. They earned the money for these improvements. In it all they have been led by love into useful, happy service, and they delight in it. Any teen-age class can do the same. The essentials to success are thorough organization, which provides for self-government, and capable, trained leadership.—*Selected.*

YOUNG PEOPLE AND WOMAN'S AUXILIARY.

The regular meeting of the Woman's Auxiliary will be held Monday afternoon at 4 o'clock. An especially interesting program has been planned for this occasion. The young people who composed the Birmingham delegation to the Young People's Conference at Montreat will have entire charge of the program which will be "Echoes of the Montreat Young People's Conference." Following the program refreshments will be served. Everybody is invited to attend, an urgent invitation being especially extended to the young people of the choir, the church, Sunday school, and all visitors and strangers. Following is the program:

- Opening Song.....By All Present
 - Prayer Harry Bryan
 - "What is Montreat?"....Mrs. B. H. Bunch
 - Song—"Ivory Palaces" Young People
 - "A Day at Montreat Y. P. Conference,"
Dorothy Bowron
 - "Making Life Count".....Lillie Porter
 - Song—"Remember Thy Creator,"
Young People
 - "Inspiration and Information at Montreat"Ernestine Gordon
 - "Living the Four-Fold Life at Montreat,"
Martha Withington
 - Song—"Wonderful Book" ...Young People
 - "The Conference Hour for Ten Days,"
Julius Allen
 - "Some of our Leaders," Margaret Bradshaw
 - SongBy All Present
 - Closing PrayerJulius Allen
- From Birmingham, Ala.*

III. MISSION ACTIVITIES.

One thing worthy of mention, and which might stimulate a like activity among

other classes, is the supporting, or rather paying the tuition fee of a child in Beechwood Seminary, Heidelberg, Ky. You know of this mountain school of course. The tuition is only a dollar per month, but in addition to this amount the class intends to make scrap books for the primary children in the school during the winter months, and assist in any way Mr. McDuffe suggests.

We have a mission study class, meeting twice a month, and we have a social meeting once a month. There are varied little things we do as they come up, and forget about, such as carrying flowers to the sick members, etc. Some months ago the class presented to the Sunday-school a picture of the child Christ, which has been hung so that it can be seen from any part of the room.

The spirit of the class is beautiful, and the fellowship among the girls a source of pleasure to the leader.—*From Chester, S. C.*

Take a share of stock in our Korean Mission! It is now selling at \$5.00, and is going fast. An officer in the Sunday-school has taken one share. The Men's Bible Class paid for one share in thirty minutes, and is now working on another. The Young Ladies' Bible Class has taken one share. Miss Wallace Smith's Class, one share; four other classes, one share each. (Names will appear next Sunday.)

Two-color lithograph certificates of stock are issued to individuals, classes, departments, for any number of whole shares.

The need of the Korean Mission Field is great! Will you serve by giving?—*From Asheville, N. C.*

INTERESTING PAGEANT PRESENTED.

The promise of an interesting day at the Sunday school of the First Presbyterian church was more than fulfilled yesterday when the young peoples' division gave a Korean pageant, under the direction of Miss Martha Glenn, missionary superintendent of that department.

Much time and patience, as well as prayer, had been expended in preparation for this very effective program.

The pageant was a vivid picture of Korea and its needs so earnestly presented that the eye, the mind and the heart were caught and held fast by the appeal. A large audience crowded the auditorium and it is safe to say that to each one, grown-ups as well as children, Korea is no longer a vague far-away land; it has been put on the map in a very real way. Its "visibility" from now on will be rated "high."

The offering amounted to more than a hundred dollars.

The pageant will be repeated Wednesday night at 7:30 at the request of the pastor, Dr. Gilmour and other friends, and the public is cordially invited.—*From Society Notes, Spartanburg, S. C., Daily Paper.*

IV. STEWARDSHIP.—HOW MAY WE SECURE FROM OUR YOUNG PEOPLE REAL WORTH-WHILE GIFTS TO MISSIONS?

Mr. A. A. Hyde, a business man of Wichita, Kansas, who has become a world citizen through his large gifts, and has by his testimony and example inspired other givers the world over, gives this answer to the searcher for the best methods for securing such gifts:

"In my experience the greatest influence for securing missionary giving is the gospel. Those who read the Bible themselves, and can get others committed to daily reading, meditation and prayer, with the sincere desire for the guidance of God's Spirit, will revolutionize lives and secure both men and money in abundance."

Now the great task of the school of the Church is enabling our young people to make a life translation of the Bible. This can never be done save by daily Bible study and prayer put into action in daily living. Hence it is evident that it is in the school of the Church that we are training those who will furnish the missionary dynamics for the Church of the future.

V. PHYSICAL ACTIVITIES.

The Playground and Recreation Association of America, 1 Madison Avenue, New York City, issues two excellent pamphlets, namely, Athletic Badge Test for Boys, Athletic Badge Test for Girls (price 5 cents each). For teachers and leaders of boys and girls of the ages twelve to seventeen years, these tests furnish a very practical schedule of physical through the week activities.

We quote from the first page of the boys' schedule the following:

"As these standards have been tested in the public schools of several cities it has been found that boys of twelve years of age should be able to qualify for the badge under the first test, elementary school boys of thirteen years and over for the second test, and high school boys for the third test. It does not seem, however, to those who have had experience with this form of athletics, that the different standards should be limited to these age groups. Accordingly no age or even weight limit is fixed. Any boy may enter any test at any time,

"Similar tests are now in use in many cities and in some country districts. The association has attempted through a committee of experts from different parts of the country to establish standards which would be simple, consist of events which are interesting, and be generally acceptable. The tests require only simple apparatus, a comparatively small space. They can be conducted in a short period of time even with a considerable number of boys, and the measure of each boy's performance can be accurately determined."

Why not have your class secretary write for one of these pamphlets and try them out with your class?

VI. PUBLICITY AND EDUCATIONAL ACTIVITIES.

Some of our liveliest Sunday schools are issuing either weekly or monthly papers which serve the double purpose of publicity and education. Here are the names of the papers which come regularly to our editorial desk. They are all worthwhile:

"The Voice," from Government Street Sunday school, Mobile, Ala.

"Progress," from Ginter Park Sunday school, Richmond, Va.

"The School of the Church at Work," from First Presbyterian Sunday school, Asheville, N. C.

"Up and On," from First Presbyterian Sunday school, Atlanta, Ga.

"Tell it," from First Presbyterian Sunday school, Wilmington, N. C.

"Bethel News," from Bethel Sunday school, Staunton, Va., R. F. D. 1.

RESIGNATION OF WADE C. SMITH

R. E. MAGILL, *Secretary.*

The Presbyterian Committee of Publication announces with sincere regret the resignation of Mr. Wade C. Smith as editor of the MISSIONARY SURVEY and *Onward*.

Mr. Smith has accepted a position with the Inter-Church World Movement and will be in the Stewardship Department, which is charged with the duty of creating literature and promoting the campaign of education on the Stewardship of Life and Possessions.

Mr. Smith has rendered our Church a service of high value as a member of our editorial staff and we shall greatly miss his genial smile and unfailing optimism. Arrangements have been made for the editorial conduct of the two papers and plans are being perfected to add features which will increase the popularity of the two publications.

The Publication Committee spread upon its records the following resolutions when

Mr. Smith's resignation was accepted:

"In accepting the resignation of Mr. Wade C. Smith as editor of the MISSIONARY SURVEY and *Onward* this committee wishes to place on record its high appreciation of Mr. Smith and the splendid work that he has done as editor for the past seven years. The members of this committee have learned to regard Mr. Smith with sincere Christian affection and we will miss him as our friend and fellow-worker. We also wish to express our sincere appreciation of all the work that Mr. Smith has done as editor. He has performed his duties faithfully and with an unusual degree of efficiency. The whole Church will miss his excellent editorial work. We wish for him the largest measure of usefulness in his new work and pray that our Father's richest blessing may rest upon him and his home and all of his work."

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Buiape, 1915. [54]
Rev. and Mrs. H. M. Washburn.
*Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
*Mr. and Mrs. T. J. Arnold, Jr.
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. Daumery.
Rev. and Mrs. W. F. McElroy.
Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
*Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. Hoyt Miller.

Mutoto, 1912.
Rev. A. A. Rochester (c).
*Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†*Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.
Miss Ruby Rogers.

Lusambo, 1913.
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.

Bibangu, 1918.
Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION. [14]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Plumhy, 1896.
*Mrs. Kate B. Cowan.

Bom Successo.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.
Braganca, 1907.
Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.

Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.
Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraíso, 1917.
*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [18]

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.

Natal
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

Pernambuco, 1873.
Miss Margaret Douglass.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.
Canhotinho.
*Mrs. G. W. Butler.

MID CHINA MISSION [73]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
*Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Sade A. Nesbit.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-anfu).

*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.

Soochow, 1872.

Dr. and Mrs. J. R. Wilkinson.
*Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reeves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION [77]

Chinkiang, 1883
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.
Susaki, 1898.
Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaiianfu, 1904.

Rev. and *Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
*Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Miss Mary Bissett.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.

*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION [61]

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).
Rev. and Mrs. I. S. McElroy, Jr.

Caibarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Sowellan.

Piactetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION [45]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Annie H. Dowd.

Nagoya, 1867.

Miss Lela G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.

Gifu.

*Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. J. Woodrow Hassell.

Tokushima, 1889.
 *Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
 *Rev. and Mrs. H. C. Ostrom.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.

Toyohaski, 1902.
 Rev. and Mrs. C. K. Cummings.
Okazaki, 1912.

*Miss Florence Patton.
 *Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION.

[70]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.
 Miss Lillian Austin.
 *Mr. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.

*Mr. Wm. A. Linton.
 Miss Elise J. Shepping (Seoul).
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop.
 Rev. D. Jas. Cumming.

Kwangju, 1898.

*Rev. Eugene Bell.
 *Rev. S. K. Dodson.
 *Miss Mary Dodson.
 Mrs. C. C. Owen.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Esther B. Matthews.
 Miss Elizabeth Walker.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
 *Miss Julia Martin.
 Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leadingham.
 Rev. and Mrs. L. T. Newland.
 *Mr. and Mrs. Wm. P. Parker (Pyeng-
 yang).
 *Mrs. P. S. Crane.

Soonchun, 1913.

*Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.

Miss Meta L. Biggar.
 Miss Anna L. Greer.
 Rev. and Mrs. J. C. Crane.
 Dr. and Mrs. J. McL. Rogers.
 Miss Willie B. Greene.

MEXICO MISSION [11]

Zitacuaro, 1919.

Rev. and Mrs. H. L. Ross.
Morelia, 1919.
 Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.

Rev. and Mrs. W. A. Ross.

San Angel.

Miss Alice J. McClelland.

Laredo, Texas.

Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dysart.

Coyoacan.

Prof. and Mrs. R. C. Morrow.

Missions, 10.

Occupied Stations, 53.

Missionaries, 370.

Associate Workers, 11.

*On furlough, or in United States

Dates opposite names of stations indicates year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

Stations, Post Office Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belgc, Africa, via Antwerp, care A. P. C. Mission, par Kimshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande de Norte, Brazil."

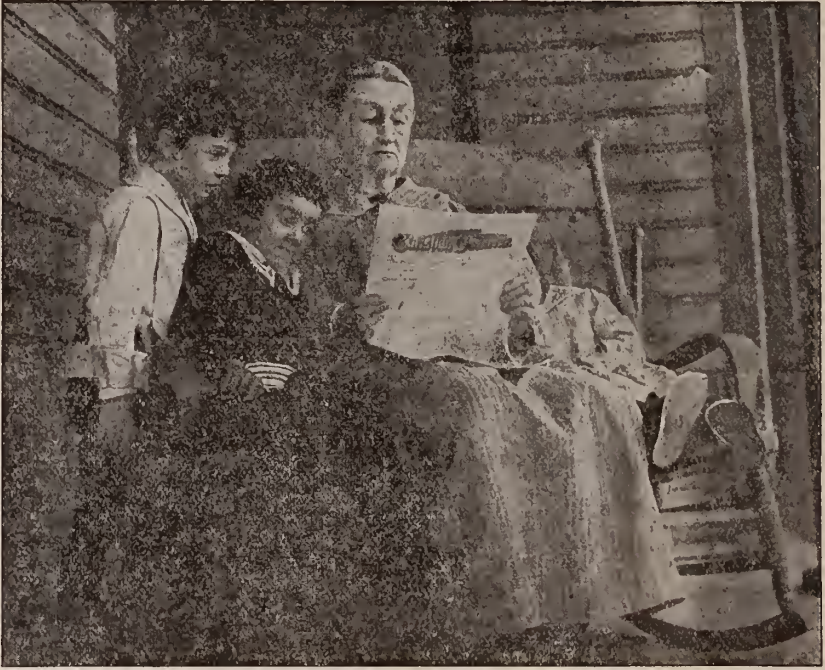
CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehoufu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ru, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Owari Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F. Mexico."



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